A breefe Aunſwer *made vnto two ſeditious* Pamphlets, the one printed in *French, and the other in* Engliſh.

Contayning a defence of Edmund Campion *and his compli-ces, their moſte horrible and* vnnaturall Treaſons, a-gainſt her Maieſtie and the Realme.

By *A. M.* Munday

Honos alit Artes.

¶ Imprinted at London *by Iohn Charlewood, dwel-*ling in Barbican, at the ſigne of the halfe Eagle and Key. 1582.

Monday, A

¶ TO THE RIGHT Honourable Sir *Fraunces Walsingham*, Knight,

principall Secretarie to her Maiestie, *and one of her Highnesse moste* Honourable priuie Councell: *Antony Munday*, vvisheth the happie continuance of earthly Honour, as also to be partaker of the endlesse ioy in the life to come.

COMPARING THE passed course of time (Right Honourable) with the succeding continuaunce: I tynde that neither state, Prince or people, which might with moste authoritie make

boast, either for royaltie of Gouernement, or tranquilitie of yeeres: but at one time or other they haue felt the maligne stroke of Fortune, either by enuye of princely rule, ambitious desire of vnstable prefermẽt, or some tragicall and wicked intent, issuing from the roote of all disloyaltie, Treason. In vaine it were to spend time in repetition of circumstaũces, to make proofe either of the one or the other: our eyes are filled with the registred reportes heereof, and our eares made acquainted, with a multitude of vnhappy accidents, yea, the more my greefe to thinke thereon, our natiue Countrey hath lately witnessed, a Stratagem according with former infortunes. But although mallice, in diuers of these vngracious acts, had purposed and appointed a wished end of his bloody desire; yet notwithstanding his extremest

extremeſt occaſions, ſome one or other haue beene reſerued, to giue warning of ſuch miſcheeuious and iminent daungers; where through, the Prince and People haue beene happily deliuered, and mallice altogether vtterly diſappointed. In recompence of which true and loyall ſeruice, the faithfull perfourmers thereof, haue not onely attained the worthy fauour of their Soueraigne, but alſo haue beene enritched with the continuall looue and amitie of the Subiectes.

Theſe things (right Honourable) ioyntlye conſidered together, with the late occaſions ſo happily preuented, to ſee time growne to ſuch an iron and reprobate nature, contrarie to that it hath beene in the aforenamed dayes; I am not onely confounded in a number of diſmaying thoughts, but alſo ac-

count my selfe as altogether vnhappy.

It is not vnkowen to your Honour, in what occasions passed, foretelling an vnlooked for cause of daunger, to my gracious Soueraigne and her Realme: how not I alone, but I cheefely as one, gaue foorth such vnreproouable notice of ensuing harmes, as bewrayed their secret trayterous intent, and also notably conuicted the aduersary. For which seruice, beyond my desert, I haue found the plentifull measure, of my Princesse fauoure and goodnes, as also the noble goodwill of her Honourable Counsell, of which high calling, as God and her Maiesty hath created you one: so am I in dutie to pray for your continuall welfare, whose Honourable freendship hath exceeded my poore demerit. But when I thinke on the vndeserued ingrati-

ingratitude, wherewith mine owne Countreymen vnkindely rewarde me; I am forced to ſay, as one ſometime ſayd, *A man is no where wurſe eſteemed, then in his owne Countrey.* If I had come as their aduerſaryes did, for the ſubuerſion of their peaceable eſtate, and bloody ouerthrowe: then might I well haue contented my ſelfe, to be condemned with reproche, and thruſt foorth into infamy. But comming as I did, to open the gap of trouble ſecretly ment vnto them; I finde not ſo much as I haue deſerued, but yet a great deale more then I am able to ſuffer. Euery man will deſkant on matters after his owne imagination, cõmend & condemn as pleaſeth his humor, but that which is more, diuers prating Boyes (wherof I cã name ſome) wil take vpon thẽ to defẽd their cauſe, who haue beene found ſuch hainous offenders;

if

if some of them were publiquely chastened, it would charme the tongues of a number more, who because they perceiue them to be suffered; ioyne with them in euill speeches together for company.

My desire is therefore to your Honor, that some good order may be appointed for such lewde and talkatiue companions, and that they who are innocent of such wicked crimes, whereby (by them) they are maliciously slaundered, may not be dealt withall after this manner; for the enemy dooth very well perceiue it, and smileth to see vs so shamefullie handled, beside, the lyes and fables by such idle fellowes imagined, maketh them more bolde in theyr Libelles, to exclaime and defame euen as pleaseth them.

To approoue my woordes true, two seditious and Traiterous Pamphlets

phlets haue lately beene printed and diſperſed abroad, the one in French, the other in Engliſh; contayning ſuch horrible and deteſtable ſlaunders, bothe againſt Honorable, worſhipfull, learned and godly perſons, as themſelues, who are the Authors thereof, if they were not altogether giuen ouer as reprobate, might be aſhamed to publiſh abroade. And yet will they ſay, they vſe ſuch modeſtie, pietie and grauitie in all their actions, as no men are able to doo the like; how voyde they are of ſuch vertuous gifts, I will not reaſon my ſelfe, but appeale to your Honor, and a number godlie and learned men, who I knowe haue ſeene their vnchriſtian like behauiour, not onely in their dayly deedes and geſture, but alſo in their mallicious and ſlaunderous Libelles. Theſe two aforenamed Bookes (right Honourable)

ble) comming to my handes, and the famous vntruethes therein with aduise considered; I prepared my selfe to write this breefe Aunswer, which, in dutie and humilitie, I commend to your Honourable view. How it shall please you to like thereof, I am not to enter into oppinion: neuertheleſſe, I haue good hope, that according as I meant it, your Honour will accept it, which was and is, to displeaſe none, but to pleasure and profit all men if I might, especially your Honor, to whom I wish more then heere I can vnfold, bothe of earthly honor, and heauenly happines.

Your Honours during
life. *Antony Munday.*

¶ To the Courteous and *freendly Reader.*

I Commend to thy freendly iudgement (gentle reader) this lyttle Booke, made in answere of two seditious and Traiterous Pamphlets, the one printed in French, and the other in English: wherein, if in their writings thou findest any thing, that may seeme offensiue to thy ciuill and well ordered nature, let this be thy perswasion, such as the Tree is, such is the fruit, and such as the matter is, such are those kind of mē. Thou hast already read in my former booke, a breefe setting downe of their wicked & vnnatural treasons: but shortly thou shalt haue such matter come foorth,

as

as shall paint them forth in their right coullours, yet not all that I knowe, for my dutie wyll not suffer me to shewe it, nor thy modestie endure to reade it. And by way of curtesie let me desyre of thee, that although at sundrye times thou shalt heare such lewde speeches of me, as I were not woorthy life, if I were so euill as to deserue them: yet that thou wilt not enter into iudgement against me, before thou be resolued what I am, as also what they are that mooue the slaunders, for I know that I am otherwise reported of, then I haue deserued, or they can prooue. For it is the whole felicitye of the aduersarye, seeing hee can no way preuayle in his mischeeuous intents: to rayse vp slaunders and infamous speeches, that way to

discredit those, whom other wayes they are not able to iniurie. Beholde their dealings, and be warned by them, feare God, honour thy Princesse, loove those that wish thy welfare, and in all causes commend thy selfe to the heauenly protection.

From Barbican this
22. of *March*.
1582.

Thine to commaund,
Antony Munday.

¶ An Aunſwer made vnto two ſeditious Pamphlets, the one printed in French, the other in English, containing a defence of Edmund Campion, and his Complices.

NOt long after I had publiſhed my Booke, called The Diſcouerie of *Campion*, there came vnto my hands a ſeditious Pamphlet, printed in the French tongue, intituled. The Hiſtorie of the death, which the reuerend Father *M. Edmund Campion*, Preeſt, of the Societie of the name of *Ieſus*, and others haue ſuffered in *England*, for the Catholique & Roomiſh religion or faith, the 1. of *December*. 1581. adding vnderneathe, Tranſlated out of *English* into *French*. When I had thoroughly peruſed this Booke, noting the traiterous effects, and ſlaunderous ſpeeches therein contayned, receiuing the iudgement likewiſe, of diuers learned and godly

Not for their religion, but for high treaſon.

men : aswell to correct the manifest vntruethes , wherewith this Pamphlet is notably stuffed , as also that the godly and vertuous may discerne theyr apparant impudencie and wicked nature , I resolued my selfe, to shape a brëefe aunswer to such a shamelesse Libel, my self bëeing therin vntruely and malliciously abused.

First our namelesse Historiographer , because hee would ayme his course after some od manner of conueyaunce : taketh occasion to begin his Booke with the taking of Campion, his bringing to the Tower, what happened in his time of staye there, and lastly his martirdome (as he termeth it) with two other holy and deuoute Prëestes , and in this manner continuing his vnaduised laboure, he beginneth as hëereafter followeth.

The manner of the aforesayde trayterous Booke.

GEorge Eliot, sometime seruaunt to Maister *Thomas Roper*, and sithēce belonging to a Gentlewoman , the Widdow of Sir *VVilliam Peters*, in whose seruice he made showe to be a sound and good Catholique: not long since

ſince committed a murder, as men ſay; for which offence, fearing the daunger that was like to enſue, he went and ſubmitted him ſelfe to one of the cheefe ~~Lordes in~~ the Court, and the better to win his fauoure on his owne behalfe, promiſed to deliuer into his handes the Father *Edmund Campion*. This promiſe (ſayth he) was receiued, and vnto the ſayde *George*, and an Officer was deliuered commiſſion, to take and apprehend the ſaid *Edmund Campion*. Then went they on their way, and comming into Barkeſhire, to houſe of one Maiſter *Yates*: *George Eliot* met with the Cooke of the houſe, with whom he was very well acquainted, becauſe they had before bothe ſerued one Maiſter. The Cooke thinking no ill, began to tell him many thinges, and that Father *Campion* was in the houſe with his Maiſter: vpon which reporte, *George* ſent his fellow to the Iuſtice, who was a very great Caluiniſt, and hee in meane while was brought into the houſe by the ſayd Cooke, where, like an other *Iudas*, Traitour and diſloyall,

To bayde vpon heare ſay, prœoueth but a ſlender foundation.

His Maiſter was then in the Gayle at Reading, iudge then howe Campion could be within with his Maiſter.

he firſt attended the Sacrifice of the Maſſe, which was celebrated that day by the Father *Edmund*, as alſo a Sermon which he made: in which time, behold a goodman came running, willing them to take heede of a preſent treaſon. Scantly was all carryed away, that had ſerued for the Maſſe and the Sermon, but the Iuſtice was there arriued with very great force, beſetting the houſe round about, that none ſhould eſcape away. After very dilligent ſearch through all the Chābers, and other more ſecret places; they were determined to returne, as not finding any thing, vntill they were aduertiſed, either by *George*, who had vnderſtood it of the Cooke, or by ſome other, of a certain corner, more darke and ſubtill, where they found the Father *Edmund*, and two other Preeſts hidden: who the ſame day, with Gentlemen and other perſons, were ſent vp to London, a ſpectacle of great ioye vnto their aduerſaries.

By that which follows

Thus much of our Frenche Hiſtorians woords, I thought good in this place

place to set downe: because the disproofe thereto annexed, may discouer what trueth all they of his sect frequent in any of their actions. This aforenamed George Eliot came home vnto my lodging, where I shewed him the slaunders that were vsed of him in the French Booke: whereupon taking good aduise, and noting the circumstances that so highly touched him, vpon his conscience he deliuereth this vnreprooueable aunswer.

loweth, written by George Eliot him selfe: consider of the trueth of this report.

¶ *George Eliot* his aunswer, to cleere himselfe of the former vntrue obections.

ABout three yeeres since, it was my fortune to serue Maister Thomas Roper of Kent: with whom I had not stayed past eleuen wéekes, but Payne the Préest (of whom mention is made in the Discouerie of Campion, set foorth by the Author of this Booke,) entised me from thence to serue my Lady Peters, to whom

the ſayd Paine ſerued craftily as Steward of her houſe. With her I continued almoſte two yeares, in which time (bæing my ſelfe bent somewhat to that religion) frequenting the company of a number of Papiſts: I perceiued their dealings, to be as they are indæde, full of wicked treasons, and vnnaturall diſpoſitions, too bad to be named. The conceyt whereof, examining firſt my dutie to God, nert my lœue to my Princeſſe, and laſt the care of my Countrey, by the grace and permiſſion of God, offered me so great diſliking of their dealings, that so warily and conueniently as I might, I weaned my affection from their abhominable infection, neuertheleſſe vſing their companyes ſtill, for that it gaue me the better occaſion, to ſæ into the depth of their horrible inuentions. From my Lady Peters in Nouember was twelue moneth, by intreatie I came to Maiſter Ropers againe, with whom I continued till Whitſontide laſt: whē my conſcience hardly digeſting ſuch a waighty burden, as with their deuiſes

Who frequenteth their company, ſhall finde all their dealings diſloyall and traytcrous.

ſes and practiſes it was very ſore loden, I was conſtrayned to giue ouer that ſlauiſh kinde of life, and humbly committed my reconciliation to the right Honorable and my good Lord, the Earle of Leiceſter, to whom I made knowne the grieuous eſtate of my life, which for the ſpace of foure yéres I had endured amongſt them. Now whereas it hath pleaſed my aduerſarie to ſet downe, that I committed a murder, & to auoyde the daunger of Lawe, offered (to the aforeſaid my good Lord) to deliuer vnto him *Edmund Campion*, thereby to obtaine my pardon: How vntrue this is, his honour very well knoweth, and ſo do a number more beſyde, for in trueth, I neyther as then knew Campion, had neuer ſéen him in all my life, nor knew wher or in what place he was: it is very vnlike then I ſhould make any ſuch promiſe. But that he may learne an other time, to order his matters with more trueth & diſcretion: I wil ſet down bothe how I wēt, with what commiſſion, and to what intent, & then let him haue iudgemēt

It is very vnlike, that he which neuer ſawe Campion in all his life, nor knew where he was, could make any promiſe to bring him forth.

accoꝛding to the credit of his woꝛke.

When I had reuealed the traiterous ſpéeches of Payne the Pꝛæſte, howe and after what mãner, you may reade in the Booke beſoꝛe expꝛeſſed: I was demaunded if I knew where hee was at that time. I could not make any certayne anſwere, wherefoꝛe I was demaunded againe, if I would dow my endeuoure to ſearch him out, whereto, accoꝛding to my bounden dutie, I agrædde right willinglie. Then was I appointed in company with Dauid Ienkins, one of the Meſſengers of her Maieſties Chamber: and to vs was deliuered a warrant, to take and appꝛehend, not any one man, but all Pꝛæſtes, Ieſuites, and ſuch like ſeditious perſons, as in our iourney we ſhould mæte with all, neither was Campion, Paine, oꝛ any one man named in the warrant: foꝛ that as the one was iudged harde to be found, ſo was it vncertaine where to finde him I knew well enough. Wherefoꝛe remembꝛing when I ſerued Maiſter Roper, that there was one Thomas Cooper

I ſawe the warrant my ſelfe, and neither was Campion, Payne, oꝛ any one named therin, but all Pꝛæeſtes, Ieſuits and ſuch ſeditious perſons

Cooper a Cooke, who serued him likewise, and also knew the aforesayde Paine: to him I thought good to go, because I had vnderstanding that he dwelt at Liuarde in Barkeshire with one Maister Yates, who was a very earnest Papist, and gaue great entertainement to all of that sect: thinking as it might so fall out, that we eyther might finde the sayd Paine there, or els vnderstand where he was. And considering the generalitie of our warrant, some other Priestes might chaunce to be there, in respect he was such an Hoste for all of that disposition. When we came to Liuard, and had talked with this aforesayd Thomas Cooper, we were framing our selues to depart thence, not hauing bene within the house at all: but he desiring vs to staye Dinner, we alighted and went in with him, he not telling me that Campion was there with his Maister, for he was then in the Jayle at Reading, or any other Priest, though it hath pleased our nameless Author to write so. When we were within the house, this Cooper

per brought vs into the Buttery, where he whiſpering me in the eare, demaunded if my fellow were within the Church or no, as much to ſay, as whether he was a Papiſt or no? I aunſwered he was not, yet neuertheleſſe (quoth I) he is a very honeſt mã, and one that wiſheth well that way. Then ſayde the Cooke, will you goe vp. Wherby I vnderſtood that he would bring me to a Maſſe, whereto I conſenting, leauing Dauid Ienkins in the Butterie, he brought me vp, where after one Satwell *alias* Foord had ſayde Maſſe, Campion prepared himſelfe to ſay Maſſe. And there was the firſt time that euer I ſaw Campion in all my life, not hauing heard by any that he was ther in the houſe, before I was brought vp into the Chamber. As concerning how he was taken, how he was brought vp to London, and how all thinges paſſed in that ſeruice: I haue already ſet downe in my booke imprinted, which conferring with his falſe report, you ſhall finde it as much to differ, as trueth doth from falſhood.

A holy kinde of Church, whereof the Deuill is Vicar.

This

This haue I thought good héere to set downe, in the reproofe of him who hath published such a manifest vntrueth: and as concerning what I haue reported to be spoken by Payne, I am ready at all times to iustifye it with my death, that they are his woordes according as he spake them.

By me *George Eliot.*

THus may you sée how apparant these vntruethes are, which he and his sect take for their infallible ground worke: comparing the one with the other, you shall hardly finde him to say trueth in any place, but euen according to his owne profession, béeing gouerned by lyes and vniust actions, wherein he is growne so prompte and headstrong, that he must néedes shewe it accordingly, els he should estraunge himselfe from the ordinary course of their nature: but now againe to our History.

The father of lyes hath made his Children so prompt in his Art, that they cannot chuse but make knowledge thereof.

He sayth, that after Campion was brought to the Tower, he was hardly entertayned bothe for lodging and victualles:

I néede not héere to laye open how, and after what manner all priſoners that come there are entertayned: for euery one well doth know, how bountifully, liberally and truely they are ſerued, béeing the Quéenes Maieſties Priſoners, which many a poore man would be highly contented to fare in the order as they do. But in déede hee kéepeth order very well, to make as many lyes as lynes, his Booke will be the better eſtéemed of them that delight therein. Now as concerning the time of his impriſonment, his Diſputations and other matters, Whereat (he ſayth) he thanketh God he was preſent himſelfe; ſuch a one hath taken thoſe matters in hand, that when they come forthe, you ſhall ſée our Hiſtorian, made the perfect Anotamye, of all vntrueth, mallice and egregious ſlaunders. After what manner hee hath behaued himſelf to Maiſter Nowell the Deane of Paules, Maiſter Doctor Day, and Maiſter Whitakers: Who (ſayth he) hath put foorth a Booke, in anſwere to the Booke made by the Father

Campion,

Campion, but any man may see (saith he) with what ignorance and impudencie. Indéede ignorance hath so peruersely blinded them, that either they cannot or will not sée, the learning, modestie and grauitie, handled in that skilfull Booke, for trueth whereof, I appeale to all the learned Diuines in England, who very well know that I report no otherwise then trueth is my warrant. After he hath shewen some part of his accustomed vntruethes, in opening part of the Disputations: he commeth to report, whereof they were endicted, As cõspiring the death of the Queens Maiestie, ouerthrowe of the Realme of England, prouoking forraine Princes to ioine therein, and perswading the people of Englande vnto manifest Rebellion: all these beeing fables and no trueth, saith he, not able to be prooued any way, albeit they were garnished with sundrye false witnesses, who were corrupted and bribed onely for that purpose. I take God to my witnesse, that neither I receyued bribe, nor any manner of

These horrible treasons, which were manifestly prooued to their faces: are but fables and lyes, sayth he.

cor-

corrupting in the worlde, or any pre-
miſe of my preferment any way: but
onely what I ſayd and did, long be-
fore that time, when I was brought
to my examination, without demaũd
of any ſuch matter, promiſe, bribe or
corruption, I declared that which
was nothing but the mere trueth, as
diuers at my firſt comming ouer can
witneſſe: that what I tolde them, of
treaſons pretended and conſpired a-
gainſt her Maieſtie and the Realme,
I reported at the Araignement, and
haue ſet downe in my Booke the very
ſame, which, as I knowe to be true,
and many other not to be publiquely
named: ſo will I ſtande in mainte-
naunce thereof to the death, and in
the death, for the ſaucgarde of my
Princeſſe, whom I pray God long to
continue in honor, and benefit of my
Country, which I pray God to bleſſe
continually, from all attempts of
Traytours, from all motions of miſ-
chaunce that may any way annoy it:
and that as God hath bleſſed it hither
to, with the glorious beames of his
ſacred

All good Subiectes will ſay as much as I doo: but as for ſuch as will not, God cut them off, or turne their harts.

ſacred Goſpell, through her who is the mother and maynetainer of our ioy by the ſame: euen ſo, that he wyll long lend vs her to increaſe it, long bleſſe the Realme to enioy it, and vs all faithfully to looue it, and her Maieſtie. And whereas he ſayth, they were all fables and no trueth, not able to bee prooued any way: notable teſtimony remaineth, how theyr treaſons were manifeſtly prœued, both by their owne confeſſions and writings, vncorrupted witneſſes, and euident prœfe of euery thing that was obiected againſt them, and not that they were condemned for their religion, as this falſe reporter ſaythe: but for high Treaſon, intended, practiſed and conſpired againſt her Maieſtie and the Realme, the ſumme whereof is ſo odious, that any good minde loatheth to heare it.

Agayne he ſayth, That when the witneſſes where produced and ſworne, to witte, *Munday*, *Cradocke*, *Sled* and *Hill*, all of very baſe condition, who were ſo well ſeene in lyes, that

Heere he deſcribeth him ſelfe, and all thoſe of his ſect and condi-tyon.

that they ſeemed to be borne and nouriſhed therein: they had the foule ouerthwart, albeit with ſhameleſnes and vehemencie, they mainetayned theyr accuſation, againſt theſe good and innocent men. **As for our baſe-nes or ſimplenes, we will not ſtande to contend with him: though wee knowe we haue all one father, and that we are all made of one mettall.** Againe **we know**, God hath choſen the deſpiſed of the world, to confoūd them that thinke themſelues moſte mighty. **But where he ſaith**, We were ſo well ſeene in lyes, that we ſeemed to be borne and nouriſhed therein. I can leuell at his meaning: **Yow** that bothe he and they, beléeuing in lyes, obeying the Author of lyes, and dayly fed and nouriſhed with lyes, hate nothing ſo much as the trueth, ſo that when they are truely and faith-fully reproued, of their owne wicked and naughtie dealings: then they ſtorme and kéepe a coyle, exclayme, defame, and vſe vnreuerent ſpéeches, ſo that what toucheth them with moſte trueth, is ſtarke falſe, and no-thing

1.Cor.1.

nothing but lyes. If this be not his meaning, I take it so, and can proue it so, for that bothe impudentlie and shameleslie, they denied all manifest truethes, brought and proued against them, and neither had we a fowle ouerthwart, or any motion of a disproofe: but in deede Maister Campion oftentimes would offer to trippe me in my tale, and would question with the other subtillie, according to his vsuall wunt, and if this was a fowle ouerthwart, when no reason was made or shewen of any such occasion: let the learned iudge, who can discerne trueth from falsehood, and traytours from true and loyall Subiects, but we must suffer him to keepe his ordinarie course of vntrueth, least perhaps he shoulde chaunce to forget it.

If he had applyed this vnto themselues, he had spoken but trueth, for they had the fowle ouerthwart euerie way.

Then he setteth downe ỹ Enidẽces giuen, which you may see in my other Booke, with more trueth then he vseth the matter: reporting that which Sled neuer spake nor thought, wherfore we let it passe among the number of vntruethes. And then vnreue-

It is their cheefeſt glorie, to reuile and ſlaūder: but therein they aptly ſhewe them ſelues.

rentlie he cōmeth to Maiſter Seriant Anderſon, and Maiſter Popham, the Quéenes Maieſties Attorneye generall: wherein our Hiſtorian aptlie diſcouereth him ſelfe, but as Enuie braggeth and dralweth no blood, ſo he thinking to iniure others, ſheatheth his venemous blade in his own breſt. And all this whyle (ſayth he) the good religious *Campion*, ſhewed him ſelfe ſo prudent, and aunſwered with ſuch pietie and modeſtie: that he not onely aſtonied the people there preſent, but alſo brought the Iudges into admiration of him, he was ſo preſent to him ſelfe, and defended with ſo great equitie, bothe his owne and his companions cauſe, that it was eſteemed they ſhould be declared guiltleſſe. In deede I wyll not denie, but this good irreligious Campion, handled cucrie cauſe with a ſmoothe and cullorable countenaunce, béeing verie preſent and quick to him ſelfe, in Sophiſtical conueyances, and farre fet déepe pointes of Logique: and indéede he did it with ſuch a modeſt ſhowe, as Iudas, when with a kiſſe he betrayed his Maiſter.

The true conſtruction of the former wordes, vttred ſo highlie on the behalfe of Campion.

And

And I am perſwaded, that the people there preſent were aſtonied, to heare and perceyue that ſo modeſt a countenaunce, coulde harbour ſuch a falſe and trayterous heart, to God, his Princeſſe and Countrey: yea, the Iudges dyd admire, that a man as he was, profeſſing learning and lawe in outwarde appearaunce, ſhoulde be ſo ouercome by the Deuil, as to ſeeke the ſpoyle and ruine of his Princeſſe and Countrey. God cauſe had the people to be aſtonied, that ſo wicked members as they, ſhould be found among them, who were true and faithfull Subiectes, and more cauſe had the Iudges of admiration, to ſee their owne Countreymen, in a matter ſo horrible to appeare before them: little dyd any there thinke to heare them declared guiltleſſe, their treaſons ſo apparant, and the proofe ſo euident, but rather thought no torment ſufficient, to reward them who were ſo haynous offendours, and therefore worthilie, and according to deſart, they were giuen vp guiltie.

And whereas he ſayth: It was ſince

A notable vntrueth, made on our ſecrete Authors fyngers endes.

reproched to one of the twelue, for the yll aduiſe vſed in ſearching their cauſe, and that he ſhould make aunſwer: he could doo no otherwiſe, leaſt he ſhould not be thought a freend to *Caſar*: Wle adde this to the trothleſſe number lykewiſe, the men beeing all knowne to be no one of them ſuch, as woulde make any ſuch aunſwere, but as they ſayd then, they thãked God that they had liued to dow their Princeſſe ſuch ſeruice, as to cut off ſuch rotten braunches, from ſuch a quiet common wealth: ſo they ſaye ſtyll, and wyll continue therein, let the aduerſarie repoꝛt what he can.

This is ſo well known to be falſe, that it ſcant deſerueth any aunſwere at all.

And heere he bringeth in: That the next day *Collington* was found not to be at *Rheimes* in the ſpecified time, for that Maiſter *Lankaſter* of *Grayes Inne*, witneſſed him then to be there with him: by which meanes (ſayth he) he delyuered this innocent man from death, whereto he was already condempned. Howe falſe this is, it is ſufficientlie knowne, foꝛ ſo ſoone as the queſtion was moued, Maiſter Lankaſter beeing by, made aunſwer:

and

and neither was Collington condemned, nor any of them there that was as then condemned, for that all the matters were not heard, neither had the Iewrie determined vppon any thing: wherefore you maye see howe he kæpeth his hande in vre, with his accustomed vntruethes.

Vppon this (sayth he) one *William Nicholson* Preest standing by, and knowing well that *Foorde*, one of the prisoners, was as wrongfullie accused as this other: earnestly moued with a cõscięce of veritie, would as wel defend the innocencie of *Foorde*, as the other before had done of *Collington*: but it would not fadge with him, for he was takẽ & sent to prison. Now shal you perceiue what trueth can be gathered of this place, which if he were not so confounded in shame, he would haue shewen some signe of more discretiõ, rather then to set it so falsely downe after this manner. When as Alexander Brian, was manifestly founde, to be present at the trayterous Sermon which Iohn Hart made at Rheimes, as an especiall encouragement

A manifest vntrueth, as the reprofe thereof succeeding doth euidentlye declare.

to them all there ſitting in audience, to great diſobedience and hate of their Princeſſe and Countrey: the ſayd Alexander offered denial therof, which notwithſtanding, Charles Sled defended truly to his face. Wherupon this William Nicholſon ſtanding by amõg the people, would take vppon him to affirme, that Brian was not at ỹ ſayd Sermon, graunting him ſelfe to be preſent there then: beeing euidentlie diſproued of his bolde attempt, the treaſon of Brian appearing ſo manifeſt, he was committed to priſon, according as rightly he had deſerued.

William Nicholſon, his preſumptiõ to defend a Traitours cauſe at the barre, whereby he brought him ſelfe into ỹ ſame predicament.

Ye neither offered worde on the behalfe of Foord, either to defend his innocency, or appeach his guiltines: but euen as I haue ſet you downe, ſo it was, and no otherwiſe. As for the determination of the Pope, to repleniſh his Seminaries with ſuch aboũdance of Schollers as he can cõueniently attaine vnto. It is largely hãdled in my other Booke, to his ſhame & all ſuch, as follow his humour in ſo traiterous perſwaſions. Neuertheleſſe, this Sophiſter would ſmoth the matter after

an

an other manner, as that: The Pope dooth it for meere looue and pittie to our Countrey, to encrease such as shal profite in his seruice, and to ayde the Church (sayeth he) which is so afflicted. I would wisshe him to keepe that loue and pittie to him selfe, for any good Subiect loatheth to heare a motion, which maye offer disobedience to their Prince and Countrey, and therfore loatheth him who offereth them such vnchristianlike seruice.

I would the Pope would keepe his meere loue to him selfe: for we might very well be without it.

And heere I must not forget, to answer his deepe iudgement as concerning Alexander Brian, and the Crosse made of a peece of a Trencher, which he had in his hande at the Arraignement, which this fellowe sayth: To be a great Crosse, and that Maister *Brian* as Auncient bearer, bare it there in the behalfe of them all, vntyll (sayth he) he was corrected for it, and because he woulde not laye it away, a naughtie man by force tooke it from him, to whome *Brian* sayde. Thou hast taken from me my Image, neuertheless, I wyll fight vnder the Standarde thereof to the death.

I meete Auncient bearer, for such an Idolatrous and superstitious thing.

Oh moſt impudent and ſhameleſſe wordes, it is ſo well knowne to be be vntrue that is héere rehearſed, as I néede not to waſte tyme in ſo vaine a matter. For when he was reproued for his ſhauen crowne, and that ſtubbornlie and obſtinatlie hee made aunſwer: He had good hope to doo it againe. The Croſſe was taken from him, with ſo ſwéete a rebuke for ſuch an idolatrous ſpectacle, as if he had had any grace in him, woulde haue conſtrayned him to be hartilie ſorie for his follie.

Of him that accuſtometh him ſelfe in lyes: it is verie harde to heare any trueth.

And neither ſpake he the wordes héere falſelie imputed to him, or any matter to that intent: onelie theſe wordes which haue béene rehearſed, he ſpake verie ſcornefullie, and without any ſhowe of wiſedome or modeſtie. And becauſe I wyll not be ouer tedious to the frendlie Readers, the vntruethes by him auouched at their execution: I wyll briefflie touche in rehearſall of the other Booke, which is imprinted in Engliſhe, as concerning the ſame matter, ſhortlie knitting vp this ſlaunderous Libell, to be

as

as you maye perceyue by the confutation thereof, the wryter thereof to be shamelesse in his shame, one of the right broode as they all are of, and his Booke equall with him in any euyll condition: so that as the Trée is, such is his fruite, and as the wrighter is, suche are his woorkes.

In the ende, hée knitteth vp his Booke, with a brœfe reporte, intituled: The martirdome of *Euerard Haunce*, an English Preest, in *An.* 1581. And nowe you shall heare what most impiously he alledgeth on his behalf, which is as followeth.

Euerard Haunce, beeing a Minister of the Heretiques, and a benefactour in England, beeing in a verie greeuous agony of sicknesse, as it were, neere to the death: fell in a sound, wherein he remained so long, that his freendes altogeather reputed him for dead. During the tyme he was in this traunce, he seemed in a vision to see the infernall pit of hell, and the Soules which were there tormented bothe night and daye, with intol-

A verie straunge vision: Too straunge to be true.

intollerable and greeuous paines, yea, the Soules of his freendes and moſt familliars, which he verie well knewe in their lyfe time. But that which is moſt ſtraunge, he ſawe there the places, aſſygned for ſome other of his freendes, who were as then lyuing in the world, and in ſound and good eſtate of their health. After this viſion, beeing come againe to him ſelfe, he called for a Catholique Preeſt, who beeing come vnto him, how be it, his Kinſfolkes were againſt it greatly, as well for his Religiõ, as for looſing his benefice, which was woorth much: with great ſorrowe & repentaunce of his former lyfe, he made his confeſsiõ to the Preeſt, & wholy renounced his benefice, embracing the Catholique faith. It ſo chaunced that he forſooke his Coũtrey, admoniſhing thoſe verie earneſtly, whoſe places he had ſeene prepared for them in hell, to amende their liues: which they refuſing to do, dyed within ſhort ſpace after, and wẽt to hell to their places. Then went he to *Rheimes* in *Champaigne*, for to ſtudy Diuinitie, where hauing ſtayed about

Note this.

This is as true as all the reſt is.

two

two yeares, and made Preest: he felt a great zeale in him selfe, to returne into his Countrey, where not long since he was taken & condemned to death: and beeing executed, he was ript vp and quartered, and as his heart was throwen into the fire, it leaped foorth againe, three seuerall tymes.

Learning enough in so small a time to be a Præst.

A notable lye.

This is one of our Historians faithfull reportes, carrying as great credite as all the other dw: these are the myracles of their Church, whereof in my Englishe Romaine lyfe, I wyll rehearse diuers of like authority and allowaunce, which albeit they wyll vrge many to wonder and meruaile, yet shall they be set downe in no other order, then as them selues haue reported them, and my self haue seen. As for Euerard Haunce, what he was, how he lyued, and how he dyed, is already so largelie set downe in print, that it were but double labour to rip it vp againe. Traytour he was to her Maiestie and the Realme, and so lyke a Traytour he ended his lyfe, as all the rest of them shall I hope, except

In my English Romaine lyfe. you shall reade many of their wunderfull miracles.

except God turne their heartes, as I
praye hartily he maye, that they
maye ſée their horrible abuſes,
and be hartilie for their
haynous offences.

¶ An Aunſwer vnto an *other ſeditious Pamphlet* printed in Engliſhe, and named:

A true report of the death and Martirdome of Maiſter *Campion*, Ieſuite and Preeſt, Maiſter *Sherwin*, and Maſter *Brian* Preeſts, at Tiborne the. 1. of *Decemb. 1581.* Obſerued and written by a Catholique Preeſt, who was preſent thereat.

TO rippe vp all the circumſtances contayned in this Booke: as the whole courſe thereof, is Trayterous, falſe, and no trueth at all in it, ſo would it ſéeme yrkſome to any moueſt eare, to abyde the rehearſall of ſuch vnreuerent matter. Yet neuertheleſſe, I wyl bréeflie touche ſome pointes thereof, whereby may be coniectured what all the

the reſtis, a farvell of follie, aptlie fi-
guring bothe him that writ it, they
who are defended in it, and them all
that are of that ſect and opinion. Firſt
he findeth him ſelfe agreeued: That
Maiſter *Campion* ſhould be reported
at the tyme of his death, tymerous &
fearefull, as alſo that *Sherwin* is ſayde
to ſhewe more humilitie and diſcre-
tion, and therefore (ſayeth he) dyed a
Proteſtant. I will appeale to the right
Honorable & Worſhipfull that were
there preſent, and alſo to Maiſter
Hearne & the other godly Preachers:
who in offering him comfortable doc-
trine, to ſtrengthen him and eſtabliſh
his faith, according as they heartilie
deſired: perceiued him to be very fear-
full, wauering, & as it ſeemed, would
haue opened ſomething, but that this
affliction of his minde would not ſuf-
fer him. This is he, who was repu-
ted: For the flower of *Oxenfoorde*,
whyle he ſtudied there, and ſince a-
broade in other forraine Countreyes,
by whome our Countrey hath gotten
great honour, the fruites of his lear-
ning, vertue & rare gifts, were in him

ſo

Bothe the right honorable and Worſhipful, with a great number of people that were there preſent, can witneſſe the fearfulneſſe and timeri-ouſneſſe of Campion.

Our reporter maketh Campion a wunder to the world, in rehearſing thoſe giftes

so admirable and wunderfull: bothe heere at home, and abroade in *Italie*, *Germanie*, and *Bohemia*, an honour to our Countrey, a Glasse and mirrour, a lyght and lanterne, a patterne and example to youth, age, learned, vnlearned, religious, and the laytie, of all sortes, state and condition, for modestie, grauitie, eloquence, knowledge, vertue and pietie. Is it not meruayllous to heare the impudencie of this shameleste Reporter, howe according to our French Historian, he maketh him selfe the Image of all vntrueth? You shall heare Campion his owne confession, to those of worship in this Cittie, during the tyme he was in the Tower: and then let this large style blazed of him, be receyued into iudgement accordinglie.

which were neuer in him,

He confesseth that he neuer passed farder in Diuinitie then *Canisius dictates*, whose writing is verie well knowen to our learned Diuines heere in England: according as he writ, he followed in study, so that if he writ false, then he followed false, if he sayde true, then he was in the truth, which of

Campions owne wordes, to those of worship, whyle hee was in the Tower.

of theſe he could not make aunſwere which was moſt certaine. This was deepe learning and high knowledge, for him to make ſo prowde a Challenge as he dyd, and for this Reporter to write ſo arrogantly as he doth, inferring ſuch modeſtie, grauitie, eloquence, knowledge, and vertue, on him who was nothing acquainted with ſuch ſinguler giftes.

Campions eſtate beeing beyond the Seas, whiche if eueric one conſider with iudgement, they ſhall well perceyue his glorious reportes to be but fables.

Beſides this, Campion lykewiſe confeſſed him ſelfe, that when he was at Praga beyonde the Seas, he had lyttle or no helpes at all to imploye his ſtudie, which is ſome reaſon that he could not be ſo profounde, ſo preſent, and ſo well lettered, as this gallant gloſer fayneth him to be. For at verie ſildome tymes he had any Bookes to guide him, and into ſuch neceſſitie he was driuen, teaching there two Gentlemens ſonnes in the Latin tongue, as when he had paper, he had neither pennes nor inke, and when he had inke, eyther he wanted pennes or paper, ſo that euer he was without ſome needefull thing, that ſhould haue holpen him euerie way.

All

All theſe thinges conſidered, maye moue the ſimpleſt body to vnderſtād, he coulde not be ſuch a fellowe as he was takē for of ſome. This bēing vnderſtoode & well perceyued by many, bothe worſhipfull, learned and wiſe, who had conference with him: cauſed them to eſtēme of him accoꝛding, and to make repoꝛte of his learning, as they found it. Which hath made this Repoꝛter vnreuerently and without modeſtie to repꝛoue my Loꝛd Biſhop of London, who ſayde of Campions learning as befoꝛe is erpꝛeſſed: which this fellowe ridiculouſlie applieth to follie, neither giuing him his calling of Honour, noꝛ ſhewing him the reuerence he ought to doo, but accoꝛding to the nature of them all, plainlie ſheweth his venemous heart. And there lykewiſe he ſcoꝛneth at Maiſter Whitakers Booke, miſlyking my Loꝛds iudgement thereof: pꝛomiſing an aunſwer thereto, as alſo to publiſh the diſputations in the Tower, to the honour of Campion. I wyll not gainſay, but they may as wel ſhuffle foꝛth a ſhameleſſe repoꝛte on theyꝛ

This Repoꝛter, behaueth himſelfe vnreuerently to my Loꝛd biſhop of London, miſlyking his iudgement on Campions learning, and Maſter Whitakers Booke.

owne parte, concerning the ſayde diſputations, as they haue this trayterous Libell, but when it commeth, I truſt it ſhall not paſſe without the iudgement of thoſe, who wil aunſwer them to any thing. I will omit (ſayth our Repoꝛter) though it be much materiall, *Campion* his vſage in his tyme of impriſonment, his conſtancie and patience, his fiue dayes faſt from temporall and bodilie ſuſtenaunce, his two nightes abſtinence from ordinarie ſleepe and reſt, and the time he beſtowed in meditation & prayer. This to be falſe and vntrue, they that can tel haue auouched it, wiſhing all men to eſtéeme it as an hoꝛrible and deteſtable vntrueth. Comparing the mãner of the executiõ, the Engliſh with the French: I finde them ſo different the one from the other, and bothe of them ſo far from trueth, as I accoũpt it a waſte labour, to beſtowe time in ſetting thẽ downe. Foꝛ bothe of them make theſe Traitoꝛs, To be ſo milde, patient & vertuous, as though neuer their like was ſeen: wherfoꝛe the bréefe and true manner therof, which I my ſelfe

A notable lye on the behalfe of Campion.

ſelf haue publiſhed in my former booke, ſhall aunſwer all the errors made by them. As for the courſe of rayling he taketh, againſt thoſe of worſhip, learning and iudgement: I will aunſwer with the Euangeliſt. Bleſſed are you, when men ſhal curſe you, ſpeake all euill againſt you, and make lyes of you for my ſake: be you glad and reioyce, becauſe your reward is the greater in the kingdome of heauen, for ſo haue they dealt with the Prophetes, that were before you. Math. 5.

Now where he ſaith: What charity was it to put pinnes vnder the nailes of *Alexander Brian*, and for his corporall ſuſtenaunce, he was driuen to lycke the moyſture of the walles. It is as all the reſt are, a moſt deuilliſhe and malicious report, and that Sir Owen Hopton will affirme with many more, who ſayeth it to be as falſe, as it is true that God lyueth in heauen.

An other manifeſt vntrueth, applied on the behalfe of Alexander Brian.

But then let me aſke him, what charity is it for them, ſo vnmercifully to torment the members of Chriſtes body as they do daylie, ſome tormented three dayes, and three nightes

The māner of the Papiſts charitie, to Chriſtes members.

together in the Strapado, ſome hanged vp naked by the armes, and pricked to death with ſharpe Canes, others diſmembred grieuouſlie, and a number perſecuted with exceding tiranny. A ſpectacle of their charitable dealinges, ſhall ſhortly come forth in my other Booke, howe cruelly they tormented an Engliſhe man to the death at Roome, onelie for his faith and ſpotleſſe Chriſtianitie. Then you ſhall beholde their loue and charitie, which forced their owne Doctors into a troubled and vexed conſcience: beholding the patience, triumphing and great ioy this faithful perſecuted Martir made, bothe at his death, and continuing the whole tyme of theyr horrible tormentes.

In my booke which ſhall ſhortly come forth, you ſhall reade the cruelty lately vſed to an Engliſh mã at Roome, for the chriſtian faith.

Ye concludeth his Lybell, ſaying: God ſaue the Queene, thinking therby to ſhadowe his villainous and trayterous heart: No, no, we knowe that all that ſay, Lord, Lord, ſhall not enter into the kingdome of heauen: no more are they all good Subiectes, that ſaye, God ſaue the Queene, but they dw this for a face, to couer the

foule blemish ensuing by their treason. God saue her Maiestie from all such as they are, her honourable Coũcell and the whole Realme, from that bloody Antichrist, and his wandering shauelinges.

An aunswere to his Caueat, *concerning me, and my Discouerie.*

AFterwarde, hée commeth with a Caueat to the Reader, concerning me and my Booke of the Discouerie of Campion: where he is verie lauish of spéeche of such a man, as he nor the prowdest of his secte dare auouch the wordes to his face, saying lykewise, that he perused my Booke, which on my Faith he neuer sawe tyll it came abroade. Then he beginneth to rip vp the course of my life, How I was an Apprentise, and serued my tyme well with deceyuing my Maister: I referre my selfe to the iudgement of all men, reading this which my Maister vnrequested, hath héere set downe on my behalfe.

I would they all bare as true hartes to her Maiestie, as he doth.

THis is to let all men vnderſtand, that Anthony Munday, for the tyme he was my Seruaunt, dyd his duetie in all reſpectes, as much as I could deſire, without fraude, couin or deceyte: if otherwiſe I ſhould report of him, I ſhould but ſay vntrueth.

By me *Iohn Allde*.

AGaine he ſayth: That wandering towardes *Italie*, I became a Cooſener: For my diſcharge I will appeale to one of their owne ſecte nowe, he that went with me all the way, by name Thomas Nowel, who knoweth this to be a falſe and malicious ſlaunder.

When I came to *Roome*, (he ſayeth) I was charitablie releeued, but neuer admitted into the Seminarie: You ſhall heare the wordes of Lucas Kerbie, Prieſt, one of the condempned priſoners in the Tower, taken before Sir Owen Hopton, on Tueſday, beeing the 6. of March laſt. 1582.

AT what tyme we were excluded the Seminary, and sent for againe before the Pope, he demaunded of vs how many we were in nũber, which was presentlie giuen him to vnderstande, in which number Thomas Nowell, and Anthony Munday, were named. He commaunded we should all be receyued into the Seminarie againe, and gaue vs our desire in all thinges we requested, the Iesuites to be our Rectors, and to gouerne vs.

I was not called by the name of Anthony Munday, but by an other name, which they set downe in their Table.

Then was a Table made, called: The Table of the names of all the Schollers in the Englishe Seminarie: Where euerie mans name was placed by the Alphabet, and therein was the names of Thomas Nowell, and Anthony Munday, set downe lykewise, although he professed an other name then.

Nowe let men iudge, whether I was admitted or no, for before that time, neither my fellowe nor I might be receyued into the house, nor suffered to haue our Mandes with the Schollers: but were in deede main-

tayned by the Schollers, when they ſawe me ſo wylling to returne from thence againe, which made them promiſe vs, that they would labour both to the Pope and Cardinall for vs. This made vs the more wylling to take parte with them in their expulſion from the Seminarie. Then were wee allowed among the number of the Schollers. At their receyuing in againe, our names were put in the Table for Schollers, obſeruing all orders that the Schollers dyd, bothe in going to the Schooles, in walking for our recreation, & all other thinges we did as the Schollers did. The manner of their expulſion, the cauſe, and howe thinges happened, you ſhal reade at large in my Engliſhe Romaine lyfe.

In all the courſe of his Caueate, which he ſæmeth to publiſhe againſt my Booke of the Diſcouerie: he offereth no reproofe to any thing that I haue written therein, albeit he would haue Campion and his fellowes, to be thought ſuch holie, wiſe, and diſcreet men: Me thinkes he ſhoulde

firſt

firſt haue examined theyr horrible treaſons, theyr trayterous practiſes from tyme to tyme, bothe againſt her Maieſtie, her honourable Councell, and the Realme, and then haue ſhaped his defence accordíng.

For in couering their faultes without any reaſon to the contrarie, and in making a man a Saint, not purging him from the wickedneſſe planted in him by the Deuill: he ſheweth a raſhe and partiall opinion, concealing their guiltineſſe to him ſelfe, and ſéeking to make them famous by a fewe commixed tearmes, whoſe odious offences, hath made them moſte infamous.

A verie trayterous Booke, ſecretly imprinted, and made by a Catholique prieſt.

Their venemous nature maye be ſéene in a Booke ſecretlie imprinted, made by a Catholique Prieſt not lõg ſince: where, in two ſeuerall places he calleth her Maieſtie a Deuill, in an other place Machiauillian, and in an place plainlie Iezabell: theſe are good Subiectes, that can crie, God ſaue the Queene, with their mouthes, and wiſhe her death in their heartes, yea, they will ſweare they are no ſuch fellowes,

lowes, when for more proofe of them ſelues, they ſet it downe in print: but ſuch as their heade the Pope is, ſuch are they all, for they that once enter into oath to him, can hardlie after be good Subiectes to their Prince. Yet if they had any ſparke of loue to their Princeſſe and Countreye, in them: they might take example by Maiſter Shelley the graund Priour in Roome among the Engliſhe men, who flatlie tolde the Pope to his face: That it neither ſtoode with his holyneſſe, nor honour, to will any Subiect to be a Traitour to his Prince and Countrey, for (quoth he) be ſhee neuer ſo euyll, wee muſt acknowledge her for our Princeſſe, and our ſelues for her Subiectes. For this, if he had not preſently fled vpon it, he had bene murdred, or ſome way diſpatched, ſo great was the mallice of his Countrey men towards him. Wel, I pray God to illuminate them with his grace, that they maye ſee their wickednesſe and blindneſſe, and though they haue ſtrayed a long time lyke loſt Sheepe, yet that they may at length come home againe

They that hādle pitch, will be defiled therewith.

to

to the ſhæpfolde, ſaying: We haue ſinned, O Father, againſt heauen, and againſt thee, vnwoorthy we be to be called thy chyldren. God preſerue her Maieſtie, her honourable Councell, ſend his Goſpel a ioyfull and frée paſſage, turne the heartes of all Traytours, ſtop the mouthes of all backbiters and ſlaunderers, and make vs all his faithfull Seruauntes.

Amen.

FINIS.

Verſes in the Libell, made *in prayſe of the death of Maiſter Campion*, one of the ſocietie of the holie *name of* Ieſus; *heere chaunged to the re-* proofe of him, and the other Traitours.

WHy dw I vſe my paper, inke and pen,
and call my wits in coũcell what to ſay:
Such memozies were made foz wozthy men,
And not foz ſuch as ſéeke their Realms decay.
An Angels trumpe, eralts ỹ Subiects trueth:
When ſhame rings fozth ỹ Traitozs fearful (rueth.
Pardon my want, I offer naught but will,
To note downe thoſe, at whome the Skies do
Cãpion, his treaſõs do excéd my ſkil, (ſkowle:
The cauſe, his comming, & the déede tw fowle.
Yet giue me leaue in baſe and homely verſe:
His lewd attempts in England to rehearſe.

Ye came by vowe, the cauſe, his Pzinceſſe foyle,
His armour, Treaſon, to his Countryes woe:
His comfozt, blwd, ſlaughter & gréeuous ſpoyle,
The Deuill his Authoz had incenſt him ſo.
His triumphe, Englands ruine and decay:
The Pope his Captaine, thirſting foz it aye.

From

From eaſe to paine, from honour to diſgrace,
From loue to hate, to daunger béeing well:
Thus dyd he fall, flying his natiue place,
and Countrey, where by duty he ſhould dwell.
Our no Apoſtle comming to reſtore:
The blody ſway was ſometime héere before.

His natures flowers, were mixt with hũny gall,
His lewd behauiour, enimie to ſkill:
A climing minde, reiecting wiſedomes call,
A lugred tongue, to ſhrowde a vicious will.
A Saintlyke face, yet ſuch a deuilliſh hart:
As ſparde no trauaile for his coũtries ſmart.

With tongue and pen, the trueth he did ſuppreſs,
Stopping the way that Chriſtians did deſire:
Which pleaſed God for his great wickednes,
To ſtay his race, wherein he dyd aſpire.
Then his behauiour witneſſed the more:
What he was then, as alſo long before.

His fare was good, yet he a ſcornefull cheare,
His priſon fayre, yet he a froward minde:
His councell good, yet deafned was his eare,
Perſwaſions large, he obſtinate and blinde.
Oh ſtubborne mã, oh minde & nature ſtrãge:
Whome wiſdom, pittie, grace, nor loue could
(chaunge.

After

After great pause, they brought him to dispute,
With Bookes as many as he could demaund:
His cheefest cause, they quickly did confute,
His prose layd downe, reproued out of hand.
So that the simplest present there could say:
That Campions cause did beare the shame away.

After his foyles so often to his face,
It was thought good, Justice his deedes should trie:
Upon appearaunce of so fowle a case,
Nature her selfe, wild doome deseruedlie.
Traitour he was, by prowes sufficient foūd:
The Iewrie sawe his Treasons so abound.

Her Maiestie to be depriu'd of lyfe,
A forraine power to enter in our Land:
Secrete rebellion must at home be rife,
Seducing Preests, receiu'd that charge in hād
All this was cloaked with Religious showe
But Justice tried, and found it was not so.

Then rightfull doome bequeathed them to dye,
Whose treasons put her Maiestie in feare:
Out on the fiend, whose mallice wrought so slie
Hath wun a number, part with him to beare
But thinketh he, his enuie can preuaile?
No, little Dauid did the Giaunt quaile.

My gratious Princeſſe, ſée your Subiects mone,
Such ſecret foes among them ſhould be found:
Who ſerue your Grace in duety euery one,
though treaſõ ſéek to make their harts vnſoũd.
The blody wolf prayes on ỹ harmles ſhéepe:
So treaſon ſéekes in loyall harts to créepe.

England loke vp, thy Children dó rebell,
Unreuerent actes haue entred in their minde:
The ſubiect ſéekes his rightfull Prince to quell,
Yea, to his natiue Countrey prowes vnkinde.
Campiõ, who ſomtime ỹ didſt ſwétly ſourſe:
Prepares his venome to deſtroy his Nourſe.

Eliot reioyce, that God prolonged thée,
To take the man, who meant vs all ſuch yll:
As for thy ſlaunders, take them patiently,
Enuie drawes blod, and yet hé can not kyll.
Thoſe who by words he ſéemde to put in feare:
Haue waſht their hãds, in iudgement ſoũd and
(cleare.
My ſelfe as witneſſe, Sled and all the reſt,
who had their treaſons noted in our Boke:
Account our ſelues of God moſt highly bleſt,
who gaue vs grace to ſuch attempts to loke.
And hauing giuen our witnes ſound & plaine:
We feare not mallice, nor his ſpightful train.

The well aduiſed Iewrie on this cauſe,
Who with diſcretion pondred everie thing:
Behelde their treaſons with ſuch hædfull pauſe,
That they foūd out the depth of Enuies ſting.
Whereby they ſaw, the ſtirrers of this ſtrife:
Were farre vnworthy any longer life.

Yea, Elderton doth deſkant in his rime,
The high offences of ſuch graceleſſe men:
Which cauſeth him to yrke at euerie crime,
And gainſt their treaſons to prouide his pen.
Yet not without wiſedome and modeſtie:
To warne all other that liue wickedlie.

Remember you that would oppreſſe the cauſe,
Our Church is Chriſtes, his honour cānot die:
Though hell him ſelfe, reueſt his grieſly iawes,
And ioyne in league, with treaſon & poperie.
Though craft deuiſe, and cruel rage oppreſſe:
Chriſte will his choſen, ſtyll in ſafetie bleſſe.

You thought perhaps, prēſūptious Cāpiō could,
diſſeuer thoſe, whom Chriſt hath ioynd in one:
And that our gratious louing ſhæpheard would,
Before the woolfe, forſake his flock alone.
No, he preſerues his Shæpe for greater good:
And drowns ỹ rauener in his enuious blood.

Wee knowe that Campion liuing did intreate,
The Subiect from his vowde humilitie:
Nowe therefore ſhame his dealings doth repeate,
Throughout the world to his great infamie.
The ſkies thẽ ſelues, with lowring angry face:
Adiudge his déedes, worthy of all diſgrace.

All Europe wonders at this ſhameleſſe man,
England is fild with rumor of his race:
London muſt néedes, for it was preſent than,
whẽ Juſtice did thée Traiterous minds deface.
The ſtréets, ẏ ſtones, ẏ ſteps they halde thẽ by:
Pronounſt theſe Traitours worthy for to die.

The Tower ſayeth, he Treaſon did defend,
The Barre beares witneſſe of his guilty minde:
Tiborne doth tell, he made a Traitours ende,
On euery gate example we may finde.
In vaine they worke to laude him wõ ſuch fame:
For heauen & earth beares witnes of his ſhame.

The rightful ſentence giuen of him héere,
Will charge his conſcience in the time to come:
Although they ſay he is excuſed there,
And ſhall not taſte Gods iudgemẽt & his dome.
Saint Paul doth ſay, in reuerence of ẏ higheſt:
We all ſhall come before the ſeate of Chriſt.

There to make aunſwer vnto euerie thing,
And to receyue reward accordinglie:
If well, the Cittie of our heauenlie king,
Shall recompence our former miſerie.
Where we with Angels voice continuallie:
Shall laude the gaine we haue ſo happilie.

Then blinded mallice ſhall perceyue and ſée,
His owne deuiſes Author of his rueth:
And how true Subiects haue felicitie.
In recompence of their aſſured trueth.
The one condemnd for his diſloyaltie:
The other crowned for his fidelitie.

Can Treaſon then preuent our happy peace?
Or bluſtring winds aſſayle our ſprouting Trée?
No, ſoueraine Faith ſends down her due encreaſe,
And ſhroudes her Plant in ſwéete tranquilitie.
So that the foe preſuming on his might:
Is forſte to know: Faith can preuent him quite.

Let vs not feare a mortall Tirant then,
Séeing Faith & Trueth doth eleuate our harts:
God hath reſerued one to conquer ten,
Let vs then learne to play true Chriſtiãs parts.
The head of him that ſought our Coũtries wo:
Doth witneſſe ſhame to all that ſéeke it ſo.

His youth doth byd vs banniſh filthy pride,
his flæting hēce, to ſerue our Prince in trueth:
His lewd profeſſion doth lay open wide,
To fall from God, how græuous is the rueth,
His home returne, his Challenge, & deface:
Saith: ſubiects, keep true harts in euery place.

His Parde drawes his ſect vnto like ende,
His ſpæches there, vnfolde their tretcherie:
His death doth ſay: Who ſo his life dooth ſpēd
In faith and trueth, reapes ioy eternallie.
His firſt and laſt, and all agræ in one:
Ther's none to helpe vs, but our God alone.

Bleſſed be God, who cut him off ſo ſone,
Thāked be Chriſt, which bleſt his ſeruants ſo:
Happy are we, that haue ſuch comfort wonn,
curſſed are they that thought to work vs woe.
Bounden we be to giue eternall praiſe:
To Ieſus name, who did ſuch refuge raiſe.

FINIS.

¶ An other vpon the ſame.

WHat iron hart, that would not melt in woe,
what ſtæle or ſtone, could kæpe him drie
(from teares:

To

To sée a Subiect fall from duetie so:
And arme him selfe vnto his Coũtries feares:
In their thrée deaths, ỹ standers by might sée:
The ende of hatred and disloyaltie.

England may mone a Subiect erred so,
Without respect of God and Natures lawe:
And we our selues may show some signe of woe,
That treason should our brother frõ vs drawe.
That Antichrist should gain our Cãpiõs hart:
And make him Soldier to his coũtries smart.

The skowling skies did storme and puffe apace,
they could not beare ỹ wrõg ỹ malice wrought:
The Sun drew in his goldẽ shining face, (ght.
ỹ moistned clowds shed brinish teares wõ thou-
The riuer Thames against his course would rũ:
To count the treasõs, Cãpion would haue dõn.

Nature her selfe, with teares bedewd her face,
Duetie in countenaunce, loked pale and wan:
Shée, for to think her worke should her disgrace,
Ye, to be wanting in an English man.
Euen Antichriste, the eldest childe of hell:
Began to blush, and thought he did not well.

For loe, beholde, when Campion made his end,
His hardned hart, refused soueraigne grace:

His owne reproche did ſo his minde offend,
That treaſon did appeare vpon his face.
An yrkſome ſpectacle was preſented then:
In ſight of God, of Angels, Saints and men.

The heauens did cléere, ỹ Sun like gold did ſhine,
The Clowdes were drie, the fearfull Riuer ran:
Nature and Vertue, wipte their watred eyne,
To ſée that Iuſtice, cut off ſuch a man.
Men, Angels, Saints, and all that ſaw him die:
Gaue thankes to God in heauenly melodie.

They ſaw Peruerſenes had withdrawn his minde,
And Treaſon quite ſupplanted Dueties awe:
Preſumptuous thoughts, did hũble Patience blind,
There was no place for Graces, well they ſawe.
His falſehood, treaſons and impietie:
With blame and ſhame, did ende in infamie.

By whoſe example, euerie Subiect maye,
Be warned howe they fall in ſuch abuſe:
And all their thoughts on loyaltie to ſtaye,
Leaſt they likewiſe do taſte like ſharpe refuſe.
For Honour doth exalt the Subiect iuſt:
When Horrour throwes ỹ Traitour in ỹ duſt:

Reioyce, be glad, triumph, ſing Himnes of ioy,
Campion, Sherwin, Brian, haue their due:

They

to a Trayterous Libell.

They are suppreſt that sought our great annoy,
I hope their fellowes shortly shall ensue.
For faithfull minds do lothe ỳ they should liue;
Who to their Countrey, do dishonour giue.

FINIS.

A Dialogue betweene a Christian, and Consolation.

Christian speaketh first.

IS chaste Susanna in the Iudges handes?
Is Daniell left vnto the Lions iawes?
Do Subiects breake bothe God & Natures bãdes?
And Enuie seeke to put downe Peace her lawes?
Doth perfect awe, and true Religion fayle?
Then may I feare that falsehood will preuayle.

Consolation.

No, Susans foes the Lord will cut in twaine,
and stop the mouthes of Danielles enimies:
Reioyce therfore, thou hast a noble trayne,
Armde by the Lord in most triumphant wise.
Whose life and death, thy quarrell will begin:
To vanquish falsehood, Sathan, hell and sinne.

His owne reproche did ſo his minde offend,
That treaſon did appeare vpon his face.
An vrkſome ſpectacle was preſented then:
In ſight of God, of Angels, Saints and men.

The heauens did cléere, ỹ Sun like gold did ſhine,
The Clowdes were drie, the fearfull Riuer ran:
Nature and Vertue, wipte their watred eyne,
To ſée that Iuſtice, cut off ſuch a man.
Men, Angels, Saints, and all that ſaw him die:
Gaue thankes to God in heauenly melodie.

They ſaw Peruerſenes had withdrawn his minde,
And Treaſon quite ſupplanted Dueties awe:
Preſumptuous thoughts, did hũble Patience blind,
There was no place for Graces, well they ſawe.
His falſehood, treaſons and impietie:
With blame and ſhame, did ende in infamie.

By whoſe example, euerie Subiect maye,
Be warned howe they fall in ſuch abuſe:
And all their thoughts on loyaltie to ſtaye,
Leaſt they likewiſe do taſte like ſharpe refuſe.
For Honour doth exalt the Subiect iuſt:
When Horrour throwes ỹ Traitour in ỹ duſt:

Reioyce, be glad, triumph, ſing Himnes of ioy,
Campion, Sherwin, Brian, haue their due:

They

They are suppreſt that sought our great annoy,
I hope their fellowes shortly shall ensue.
For faithfull minds dw lothe ỹ they should liue;
Who to their Countrey, dw dishonour giue.

FINIS.

A Dialogue betweene a Christian, and Consolation.

Christian speaketh first.

IS chaste Susanna in the Iudges handes?
Is Daniell left vnto the Lions iawes?
Dw Subiects breake bothe God & Natures bãdes?
And Enuie seeke to put downe Peace her lawes?
Doth perfect awe, and true Religion fayle?
Then may I feare that falsehwd will preuayle.

Consolation.

No, Susans foes the Lord will cut in twaine,
and stop the mouthes of Danielles enimies:
Reioyce therfore, thou hast a noble trayne,
Armde by the Lord in most triumphant wise.
Whose life and death, thy quarrell will begin:
To vanquish falsehwd, Sathan, hell and sinne.

Beholde of late, a Champion of their traine,
Confuted, foyled, yea, and vanquiſhed:
With thoſe who did like tretcheries maintaine,
In their deuiſes, they ſone periſhed.
Lament not then, for Juſtice holds ẏ ſwoꝛd:
Who to them all, will like deſert affoꝛd.

Chriſtian.

Alas I mourne, and ſit with ſighing minde,
To ſée my natiue Countrey men rebell:
Againſt the onely Phænix of her kinde,
Who doth in grace and goodneſſe all excell.
And could pꝛond Cãpion thinke to woꝛke her woe:
O Loꝛd cõfoũd them all, ẏ ſéeke it ſo.

What were his giftes, if we recount ech one?
A pꝛegnaunt wit, I graunt to tretcherie:
A bad Diuine, ſeeking pꝛomotion,
A luſtie man, deteſting chaſtitie.
A graceleſſe impe, ſpꝛung vp of baſeſt kinde:
A ſimple man, to beare a loftie minde.

His pithie wiſedome, ſtyle and eloquence,
Compared with thoſe of fame and dignitie:
Doth open plaine his frends inſipience,
His confutation pꝛoues it woꝛthilie.

All

All the reportes, whereby his fame began:
Were neuer found to harbour in the man.

Then boast no farder of his dreadlesse minde,
Which rack nor roape, could alter as you say:
Recount his treasons, cruell and vnkinde,
And then his prayse will sone be layd away.
Your praise, his pope, nor al you haue in store:
Can make the man, the worthier ere y more.

Consolation.

Tis true in déede, their follie is in sight,
vnto their shame that take like thing in hand:
We néeds must win, our Lord himself doth fight
The Cananites shalbe expulst the Land.
Yea, all the déedes of such vngodly men:
Shalbe confounded, nere to rise agen.

Campion his quarters on the gates dw showe,
His treason, doctrine, and his lyfe to yll:
His head set vp, doth daylie call for moe,
Of those that leane vnto like wicked wyll.
Well may they flaunt, & florish for a space:
But trueth in ende, their dealinges will dis-
(grace.

Not

Not hell it ſelfe, our iniurie can frame,
But we ſhall proſper as the ſprouting Baye.
God can of ſtones rayſe ſæde to Abraham,
Yc is our hope, and he wyll helpe vs ayc.

Chriſtian.

Fiat voluntas Dei, then ſaye I,
I truſt in God, whether I liue or die.

FINIS.

The Complaint of a Chriſtion, remembring the vnnaturall treaſons of *Edmund Campion*, and his Confederates.

O God from ſacred throne beholde,
our ſecrete ſorrowes hëere:
Regard with grace, our helpleſſe grace,
amend our mournfull chëere.
Thy Creatures whome thou haſt appoint,
to line in Princeſſe awe:
Forſake their duetie, lowe and feare,
and ſpurne at dueties lawe.

Alas

Alas, I rue to thinke vppon,
their factes so lately scand:
Howe they did seeke their Princesse death,
and spoyle of natiue Land.
Thy Treasons Campion is bewaylde,
of many farre and neere:
To thinke what vnkinde actions, thou
wouldest haue perfourmed heere.
Bohemia Land may well reioyce,
Rodulphus Court be glad:
That thou to recompence thy paine,
such due desart hast had.
Germania maye leaue off to mourne,
yea, Spayne to muse and Italie:
And Fraunce may rent that false report,
of thy surmised Tragedie.
They that would make these men to seeme,
as not her Highnesse foes:
O Lorde it is a world to see,
the fayned fraude of those.
For when as Campion had presumde,
to challenge a dispute:
His craftie cloake was sone pulde off,
Learning did him confute.
Albeit his cauilles, skornes and coyle,
he bare with shamelesse face:
Yet trueth pulde off his craftie vayle,
and shewed his wretched case.

So

So that although they did withſtand,
eche cauſe of right and reaſon:
Yet Juſtice ſone found out the depth,
of their moſt wicked treaſon.
Juſtice perceiu'd, how vnder cloake,
of their Religion:
They comprehended trayterous guile,
and falſe ſedition.
Juſtice perceyued howe they ſought,
within their native Soyle:
To moue rebellion and debate,
to worke our ſecrete ſpoyle.
Juſtice perceyued howe the Pope,
with forraine Princes might:
Would vſe our England as him pleaſde,
and put our Quæne from right.
Howe that theſe men were ſent before,
by his perſwaſion:
To make all ready gainſt the tyme,
of his inuaſion.
So that deſtruction ſuddenlie,
ſhould come vpon vs all:
Thoſe onely ſau'd, had holie Graynes,
or could the watch word call.
All this did Juſtice playne diſcerne,
with many matters more:
Where through they had the iuſt deſart,
that they deſeru'd therefore.

God

to a Trayterous Libell.

God ſaue Elizabeth our Quæne,
God ſende her happie raigne:
And after earthlie Honours hære,
the heauenlie ioyes to gaine.
And all that ſæke her ſecrete harme,
or to annoy her Grace:
God turne their hearts, or that they may,
enioy but lyttle ſpace.

FINIS. *Anthony Munday.*

Honos alit Artes.

¶ A Discouerie of *Edmund Campion*, and his Confederates, their most horrible and traiterous practises, against her Maiesties most royall person, and the Realme.

Wherein may be seene, how thorowe the whole course of their *Araignement: they were notably* conuicted of euery cause.

VVhereto is added, the Execution of Edmund Campion, Raphe Sherwin, *and* Alexander Brian, *executed at Ti-*borne the 1. of *December.*

Published by *A. M.* sometime the Popes Scholler, allowed in the Seminarie at *Roome* amongst them: a Discourse needefull to be read of euery man, to beware how they deale with such secret seducers.

Seene, and allowed.

Imprinted at London for *Edwarde VVhite*, dwelling at the little North doore of Paules, at the signe of the Gunne, the 29. of Ianua. 1582.

A Discouerie of *Edmund Campion*, and his Confederates, their most horrible and traiterous *practises, against her Maiesties most* royall person, and the Realme.

Wherein may be seene, how thorowe the whole course of their *Araignement: they were notably* conuicted of euery cause.

Whereto is added, the Execution of Edmund Campion, Raphe Sherwin, *and* Alexander Brian, *executed at Ti*borne the 1. of *December*.

Published by *A. M.* sometime the Popes Scholler, allowed in the Seminarie at *Roome* amongst them: a Discourse needefull to be read of euery man, to beware how they deale with such secret seducers.

Seene, and allowed.

Imprinted at London for *Edwarde White*, dwelling at the little North doore of Paules, at the signe of the Gunne, the 29. of Ianua. 1582.

To the right Honourable Sir *Thomas Bromeley* Knight, Lord Chancellor of England: *William*, Lord *Burleigh*, and Lorde Treasorer: *Robert*, Earle of *Leicester*, *Thomas*, Lorde Chamberlaine, and *Frauncis*, Earle of *Bedforde*, with the rest of her Maiesties moste Honourable Councell: continuaunce of health, increase of Honour, and all heauenlie wisedome.

IT hath beene alwayes seen (right Honorable) that the Peaceableste Prince hath had the priuiest enimies, the moste ciuill gouernment, some vnciuill aduersaries: whose tedious natures, could not liue within the compasse of vertue and modestie, and therefore they were

at continuall warre with them, who eſtabliſhed and maintayned a thing of ſuch excellencie within their Dominiõs. I need not trauaile for circũſtances, to approoue what I haue ſaid: for that it hath beene manifeſted heere in our Realme of England. Her Maieſtie, vnder whom we haue been ſo godlie, gratiouſlie & famouſlie gouerned, her ſelfe beeing a ſpectacle to the whole world, for vertue and modeſty of life: how greatlie ſhe is defamed, contemned, and deſpiſed therefore, of thoſe whom iniquitie and error hath peruerſlie blinded, I leaue to your Honorable iudgements, my humilitie & vnfained loyaltie remembred. But fearing to intangle my ſelf in any ſuch matters, as may either ſeeme tedi-

tedious to your Honours, or troubleſome to any modeſt minde: I betake my ſelfe to ſuch a ſimple courſe of breuitie, as may diſcouer my true intent, and the ductiful reuerence I owe to ſo Honourable perſonages.

It is not vnknowen to yout Honours, how not long ſince I witneſſed my faithfull ſeruice to her Maieſtie, to the diſprooving of ſuch, as were bothe her profeſſed and ſworne aduerſaries: at which tyme, how notablie they were approoued guiltie of euerie obiection, bothe by their owne writinges, ſufficiēt euidence, & vnreprooueable witneſſes: it were needleſſe heere to rehearſe, for that the matter is yet apparant.

Since that time (right Ho-

nourable) there hath beene cast abroade, by the secrete fauourers and freends, of these so sufficiently conuicted: such reports, Lybels, & trayterous speeches in the behalfe of the aforenamed, both against me, and the other of the witnesses: as many haue been inforced to muse & meruaile, they haue been delyuered foorth after such spightfull and vniust manner.

Wherefore, at the earnest intreatie of diuers, godlie and well disposed men, as also to discharge my selfe of the manifest vntruthes, (to such as haue heard and seen them published against me:) vnder your Honours fauour I haue beene so bolde, to discouer these Traitours, and their wretcherous practises, that it maye be seene

and knowen, howe falselie and vniuſtlie they haue accuſed me; and that they maye well vnderſtand, howe I haue beene in thoſe places, where I haue heard and ſeene more then I will here report, to the confounding of them, and all ſuch as they are, though in their Libels, they giue foorth otherwiſe of me.

My requeſt is therefore to your Honours, vnder whoſe fauours I profeſſe my ſelfe to be ſafelie and ſufficientlie defended: that this my good intent maye attaine your Honourable liking, which will croſſe all the Counſerbuffes, wherewith I haue beene endaungered and diſcouraged by many.

Thus

Thus remaining the most affectionate in ductiful seruice to her Maiestie, and an humble and obedient seruaunt to your Honours: I cease at this time, beseeching God long to preserue her Maiestie, and your Honours in continuall happinesse.

Your Honours in all humility and duetie. *A. Munday.*

To the Courteous and freendly Reader.

HOw precious a thing (courteous Reader) faithfulnesse to our Prince and Countreys, cannot bee so much spoken of, as it dooth worthily deserue: for that as Cicero defineth, it is the onely foundation of Justice, and without which, Prudence is but Deceitfulnesse, Temperaūce but Luxuriousnes, Fortitude meere Cowardise, and Justice her selfe, plaine Cruelnes. The Heathen and other, fayling in this so commen-

Cicero.

mendable vertue, would esteeme themselues vnworthie to vse the company of men: how much more then ought we Christians, to reuerence and honour such an especiall ornament?

A notable example of the Romanes.

The Romanes would take a Hog, and breake it to peeces in a Morter: wishing their owne bones might so be broken, if they did proue false of their faith.

Medians and the Arabians.

The Medians and the Arabians were wont to prick their fingers: and eche of them should lick the other, signifying thereby, that their blood should be spilt ere they kept not their faithe.

Scithians.

Among the Scithians, if any were found to violate their

their faithe: they were by the lawe presentlye adiudged to death.

Cicero writing to Trebatius, reporteth a notable custome among certayne people, how they would take Iupiters Stone in theyr handes, uttering these woordes: Euen as I cast this Stone from me, so let *Iupiter* cast me out of the societie and companye of all men, if willingly I breake my faithe. Cicero epist. 12. li. 7 Epist. famil.

Then Aegiptians could neuer abide suche persons, as were false of their faith: and therefore they that so offended, no redemption might seeme to saue their liues. Aegiptians.

Gau-

To the Reader.

Gaudentius Merula, de Memorabilibus, li.3.Chap.3.

Gaudentius Merula reporteth, that in Bithinia there is a Riuer called Aleos, and of some Olochas: of which if any one taste, that hath broken his faithe to his Prince and Coũtrey: his entrayles are presently set on fyre within him, and so he endeth his life meruelous miserably.

I would such a Riuer were in all Cittes in the world: for then lesse Treason and impietie would be practised among men, against their Prince and naturall Countrey.

You see of late how it hath happened by our owne Countreymen, borne and bred heere among vs, how they

they neither regarding their duetie to God, or faithfull loue they ought to beare their Princesse and Countrey: wilfully yeelded themselues to the enemy of the whole world, with him to practise the destruction of their lawfull Soueraigne and her dominion: which beeing manifestly prooued to their faces, is neuertheless misreported by some of their secret fauourers.

Wherefore, that thou maist beware, how thou giuest credit to any of them all, whose wicked mindes kick and spurne against the trueth: read this Discourse, and thou shalt euidently see into the depthe of their secret

cret and crafterous dealings.

And if thou finde in some places, such wordes as modestie can hardly suffer: beso we such reuerence in the reading, as thou maiste be warned by them, to remaine euer a loyall and faithfull subiect.

Thine to vse,

A. Munday.

☞ These faults good Reader, *where thou shalt finde them escaped* in the Booke, I desire thee freendly to correct.

In the first Page of B. among the names, thou shalt finde Iames Bosgraue by misaduenture left out: I desire thée to beare with the Printers fault, and to allowe the name there.

In the 11. page of C. 3. line, for, ought to be committed, reade, ought not to be committed.

In the 15. page of C. 8 line, for, afore-naned, read, afore-named.

In the 16. page of C. 9. line, for, your twayne, reade, you twaine.

In the 5. page of F. 16. line, for, Edward Bishton, reade, Edward Rishton, as also in the Margent.

All other faultes whatsoeuer, escaped vnwittingly, and not wilfully: I desire thée freendly, to amend as they should be.

A Discouerie of *Edmund Campion, and* his Complices, their most traiterous practises, against her Maiestie, and the Realme.

Edmund Campion, Raphe Sherwin, Lucas Kerbie, Edwarde Rishton, Thomas Cotcham, Henrie Orton, and Robert Iohnson, all these aforenamed persons, were brought on Monday, the 20. of Nouember to the high Barre at Westminster: where they were seuerallie, and all together, endited vpon high Treason, the sum whereof, followeth in breefe as thus.

THAT these persons, contrarie bothe to looue and dutie, forsooke their natiue Countrie, to liue beyond the

Seas, vnder the Popes obedi-
ence, as at *Rome*, *Rheimes*, and
diuers other places: where, (the
Pope hauing with other Prin-
ces practised, the death and de-
priuation of our moste grati-
ous Princesse, and vtter subuer-
tion of her seat and kingdom,
to his deuillish and abhomina-
ble Religion) these men, ha-
uing vowed their alleageaunce
to the Pope, to obey him in all
causes whatsoeuer, being there,
gaue their consent, yea vtter-
most furtherance they might,
to ayde him in this moste trai-
terous determination.

And for this intent and pur-
pose, they were sent ouer, to se-
duce the hearts of her Maiesties
loouing Subiects, and to con-
spire and practise her Graces
death,

death, as much as in them lay, againſt a great day, ſet and appointed, when the generall hauock ſhould be made, thoſe only reſerued that ioyned with them. This layde to their charge, they boldely and impudently denyed: whereupon a Iewrie was impaneled, their owne confeſſions, their owne writings, and credible witneſſes, *viua voce*, produced to their faces, approouing them guiltie of the former allegations, as heereafter followeth.

After the Endightment was read vnto them, and theyr aunſwere, that it was beyond theyr power to prœue them faultie in any ſuch matters, ſo ſtiflie they ſtode in their apparant impudencie: firſt was mœued to them, ſundrie Treaſons paſt, attempted againſt her Maieſtie, by thoſe of theyr ſect and diſpoſition, yet notwithſtanding the vttermoſt of theyr mallice and crueltie: howe mightilie God had defended his choſen Elizabeth, returning their dealinges to theyr owne deſtruction.

The rebellion in the North, onely through the Popes meanes.

Among ſundrie theſe Treaſonable practiſes, which the Pope, the auncięt aduerſarie to her Maieſtie: hath at diuers tymes ſet a broche, the rebellion in the North may remaine as a witneſſe, of his exceeding mallice & ſpight againſt her

her Grace and gouernement. Whereto let vs ad, the Bull sent ouer by Iohn Felton, which Traiterouslie he placed on the Bishop of Londons gate: in which Bull, the Pope vtterlie excommunicated her Maiestie, shée was an Heretique, he had dispossest her of her Crowne and Dominion, shée was not the lawfull Quéene of this Realme, and her Subiectes were not bounde to obeye any of her Lawes or Decrées: but they were all frée, and perfectlie discharged of theyr allegeaunce to her, so that they might lawfullie, when tyme serued so conuenient for them, bothe styrre rebellion against her, and also enter into Armes against her Maiestie.

The sum of the Popes Bul, which our Englishe men beyonde the Seas, holde as their authoritie, to rebell against her Maiestie.

The Popes wyll in this, hath béen put in execution, as through the yll demeanour of diuers persons to him affected, it was mooued in the North: where, maintaining themselues on the authoritie

ritie of the Pope, and his traiterous Bull, secretly dispersed abroad, they entred into a plaine and manifest rebellion. The like was put in practise in Ireland, through Doctor Saunders, and other Traitours, who there ioyned themselues together, vnder the Popes standard, to bring to passe their secret appointment in this Realme. Through their perswasions and dealings, the people were moued in the Popes name, to fight against their lawfull Princesse vnder his Banner: and to rebell against her, so notoriously as they might. The encouragement to this great disobedyence, they receyued through Doctor Saunders, a Fugitiue and ranck Traitour to his Prince and Countrey: as also through diuers Iesuits, bothe English and Irish, whose hippocriticall shewe of holines, & deuillish perswasions on the behalfe of the Pope, their Maister

Doctor Saunders his rebellion in Ireland, through whom the people were seduced to fight against their lawfull Princesse.

Maister and head: enkised a multitude of the people there, to chaunge their profession in Religion, and to yeld themselues to the Popes authoritie, whereby they should renounce the moste certaine and iust title of her Maiestie, and when forraine forces should be assembled there, they to ioyne with them in their intent, and so traiterously rebell against their lawfull Soueraigne. All these practises tooke their originall from the Pope, as well by sending his secret Messengers, as also by his trayterous Bull: which beeing sent by Pius Quintus, is neuertheleſſe confirmed (in the former authoritie) by this Pope Gregorie, xiij. and remayneth in hope to take effect at some time or other, for which he doth watche opportunitie as conueniently as he may.

This Bull remaineth in his former force, by this Pope, onely a toleration for the straitnes to the Subiecte therein amended.

But God, the iuſt auenger of all causes, as he hath hitherto

preserued her Maiestie, and this lyttle Iland, from all theyr malicious attempts and practises, and hath deseruedlie thrown the yoke of theyr shame, on theyr owne neckes: so wyll he, no doubt, continew his fatherlie care, that his Chyldren shall be preserued, and theyr aduersaries confounded.

But sayeth Maister Campion: what is this to vs heere present? what appertaineth this to our endytement? we are heere bothe seuerallie and altogeather endyted on high Treasō, and for that that is obiected against vs, we must aunswere. Let not other mennes offences be layde to our charge, that we should aunswer for other mennes faultes committed long since: some of vs were then but Nouises heere in ỹ Vniuersities, and were altogether ignorant of these matters. What haue we to dw with any thing that they dyd? they that were offendours, let

Maister Campion declareth not to heare, howe their Treasons toke their originall, & howe from tyme to time they haue beene enterprised and confoūded: Wherefore to blind the peoples eyes, he maketh this counterfeyt aunswere.

let them aunſwere to what you can lay againſt them.

For vs that be héere at this inſtant, you muſt eyther ſaye: thou Campion dyddeſt this thing, or thou (naming ſome of the other) committedſt this offence, and therevpon bring your prowfes and witneſſes, otherwiſe you ſhal neuer be able to touch vs. As for theſe aſſertions, for the ſtrength they haue againſt vs, I wyll not eſtéeme it worth a penyworth of Pippins: and therfore to your endytement.

This aunſwer, ſo ſmoothly deliuered, and with ſuch coy lookes, and proteſtation of action ieſted: to all the ſtanders by gaue perfect notice of the man, bothe of his nature and diſpoſition, as alſo of his prompte and ingenious capacity. to ſhaddowe an abſolute trueth, with a ſhowe of great wiſedome and learning. For this he knewe right well, that before he came to

that

that place, he had won a meruaylous godly report, to be such a man, as his lyke was not to be found, eyther for lyfe, learning, or any qualitie that might beautifie a man, so that by his fauourers & frendes it was blowen abroade: that we had neither Doctors nor other, that were worthy to enter disputation with him, he was so farre aboue them all, that they might not deale with him.

In the Libell against mee, was made this report of Campion, to be a man of so rare learning & excellẽcy. &c.

Nowe being brought vnto a publique triall, it stode him vpon to argue somewhat of the prayse that had bene giuen him: wherefore, in verie quaint and familiar eloquent gloses, he stode vppon quirkes and fine deuise of speeche, thinking, as he had deluded many before, so at that present, he might blinde the eyes of Justice, and acquite him selfe of his horrible treasons. But as trueth sheweth most braue, when shee goeth naked and bare, and deceyt finest, when

when he is cunninglie florished: euen so, the pore habit of the one, discouered the proude heart of the other, and confounded his boldnesse with her sacred bryghtnesse: giuing all men to vnderstand, that *Veritas vincit omnia.*

And because Maister Campion would haue made such a cunning conueyaunce of the matter, as though it neither might or coulde attaint him or any of them: it was giuen him to vnderstande, that they would not alone touche him in the sequell of the former causes, but them all, and he that supposed him selfe the cléereſt.

Wherevpon, Doctor Saunders, and Doctor Bristowe, theyr trayterous writings in defence of the Popes Bull exhibited against her Maiestie, was read vnto them, howe they bothe allowed it, and also the Rebellion in the North. Afterwarde, it was manifestlie proued to their faces, that Bristowes

Doctour Saunders and Doctor Bristowes bookes, were there read vnto them, wherein, most trayterouslie

they defended the rebellion against her Maiestie.

stowes booke in allowaunce therof, named his Motiues, was especiallie commaunded to be vsed amongst them both at Roome, and at Rheimes, euerie one beeing expressie charged not to be without one of these Bookes.

This with open mouthes, they altogether denyed, some that they had neuer seene it, and some that they neuer heard of any such commaundement: when as Iohn Hart, one of their owne fellowes, had auouched it, and thereunto subscribed.

They denyed what one of their owne fellowes had confessed, and subscribed to, and what euery one of the witnesses knew to be moste certaine.

Besides, my selfe when I came to Rheimes, sawe them as common amongst them, as the little Catechisme heere amonge Children, the inequalitie of the number considered.

Againe, at Roome they were as common likewise, in the Seminarie, and among the Englishmen in the Citty, for my selfe had it, and one of Doctor Allens Catechismes

chiſmies deliuered me, with great charge to imbrace it as my cheefe inſtruction. My Companion that went with me, he had one likewiſe: the reſt of the witneſſes, they had ſeene how common they were, and in what reuerence and authority they eſteemed them: yet theſe men would with ſhameleſſe faces deny it, yea, and if they might haue beene ſo credited, would haue ſworne againſt it.

This manifeſt reproofe, they would not graunt vnto: but Maiſter Campion taketh vpon him to wreſt it according to his humor, by anſwering that the booke was not ſo ill as they take it for, nor deſerued any ſuch iudgement of preiudice.

Now he thought he could not be taken tardie, but ſuppoſed his argument to paſſe vnreprouable.

For that in the new imprinting of this Booke, ſuch matters as did

moſte

Maister Campion aunswered this poynt subtilly: because in the last edition of the booke, the cheefe matters against them selues were abridged.

most sharply touch them, were abridged, thinking none of the former bookes should come to lyght: but herin Maister Campiō ouershot himself, for so slie an aunswer could not couer so foule a blemish. When they had notably conuicted them of these matters, which with obstinacie they styll denied: they came to the intent of their secrete comming ouer into this Realme, which was for ẏ death of her Maiesty, and ouerthrow of the whole Realm, which should be by domesticall rebellion, & forraine hostilitẏ. ẏ sum wherof, in breefe is thus. This little Iland, God hauing so bountifullie bestowed his blessings vpon it, that except it prooue false within it selfe, no treason whatsoeuer, can preuaile against it, & the Pope beeing heerof very well persuaded, by reason ẏ all his attẽpts haue proued of no effect: he hath found out a meane, wherby he assureth himself to speede of his desire.

Secret

Secrete rebellion must be styrred heere at home among our selues, ỳ harts of the people must be obdurated against God & their Prince: so ỳ when a forraine power shall on a suddaine invade this Realm, the Subiectes thus seduced, must ioyne with these in Armes, and so shall the Pope attaine the sum of his wish. But now let vs examin eche matter with our selues, & sée into the bowels of this traiterous action; yea, let vs before we passe any farder, resolue our selues how this secrete Sedition shoulde be brought to passe. The people must be first recõciled from their religion, to imbrace the lawes & decrees of ỳ Pope, then, they must be perswaded to forsake their duety and allegeance to her Maiesty, because she is excommunicated out of the Popes Church, and he hath freede them of any obedience they should vse to her: so that they may lawfully resist against her, and take weapõs of defence in this behalfe.

The generall determination, howe to bring to passe theyr secret intent in this Realme.

But

But now, what are they that must take vpon them, to win the hearts of the people in this sorte: they are no straungers, for if the Pope should sende them on this businesse, he might hap to faile, as he hath done before: for, the simple and vnlearned, ignorant in their language, doubtfull of their intent, and besides hard to be wun by those they know not, would rather appeach them openly, then agree with them in this priuilie. And if so be they might light vpõ some, easie to be intreated, because their Faithe is not stayed: they might chaunce vpon some againe, whose faithfull hearts to their Soueraigne, would embolden them rather to die vpon such a Traitour, then once they would heare a motion, to offer them disobedience.

No, no, the Pope was well assured, that these affayres would not be so slightly dispatched, and there-

therfore such a doubtfull matter, required farre more dilligent Messengers. He hath not kept his two Seminaries, the one at Rheimes in Fraunce, the other at Roome, al this while for nothing, he hath not loued them, cherished them, and so fatherlye prouided for them, but that he had some farther intent in his dealings: these are they must do the deede, this is the ready stringe to his bowe, and through them he hopeth to spéede surely.

The onely cause why the Pope hath kept his two Seminaries at Roome and at Rheimes so long: for that none might better moue secret rebellion in England, then they.

These béeing our owne Countreymen, sworne to him in all causes whatsoeuer, well schooled and instructed in these affaires: they can with more derteritie order these matters, because they knowe their Hoste before they come ouer, they can disguise them selues for béeing knowne, & to be bréefe, are more priuie to our nature then any straunger can be, therefore this is the onely meane.

A sure way, to make all Englishmẽ they can get out of England, to ioyne with them in this traiterous intent. For none but such as will be Priests, must staye there.

To this ende and purpose are our Englishe men there maynteyned, there receyue they theyr Priesthode, and then they are apt to serue the turne. As for such as shall come thether, not minding to be Priestes: there is no place for them, there are excuses sufficient, so that he must be a Priest, or elle depart thence.

And good reason haue they for this, for when they enter into Priesthood, they are sworne dueti-full and faithfull to the Pope, to obey him in all causes what soeuer, and to doo what soeuer theyr Superiours shall cõmaund them: nowe if any one should remayne among them, not entring into this oath, their secrete practises might be discouered; and beside, that man vnsworne, to be sent about these matters, might chuse whether hee woulde fulfill his charge or no.

As

As for those that be Priests, and are sworne to this obedience: they must, what euer happen to them, doo their vttermoste, or else they fall into the Popes curse, and are excommunicated, beside, their sinnes (breaking their promise with him, who is Christes Vicare on earth) shall neuer be forgiuen them (say they) neither in this worlde, nor in the worlde to come. With such threatnings, lyes of myracles of their Church, and stynckíng Reliques they shewe: they make our Englishe men bewitched vnto them, so that they stande in as much awe to offende him, as they doo God, which is in Heauen. For thorow his Indulgences graũted to their Agnus Deis, their Beades, Crosses, and Medalles: they as verilie thinke that they redeeme so many soules out of Purgatory,

Their perswasion on the Popes behalfe, to byge our Englishmẽ to fulfill the Popes minde, what euer comes of them.

as the Pope doth set vpon them at his blessing them, euen as verily do they credit it, as we hope to goe to heauen.

A thing to be looked vnto, for thorow their secret frends, they haue here, a number are brought to ioyne in this action.

And for this intent, they haue their perswaders here, who, if they know any young Gentleman or other, that is willing to trauaile: they will bothe proffer him such sufficiencie of money, as shall bring him to their Seminarie at Rheimes, beside Letters for his entertainement there, shall be giuen him, that when he commeth thither, he shall not onely be welcommed gratefully, but also estéemed equall with any of the other.

Then when they haue studyed there a while, that they are brought within the compasse of their determination: they shall be sent to Roome, to receiue their Priesthood, if so be their mindes serue them to trauayle so farre, otherwise they receiue it at Rheimes,

Rheimes, and this is the continuall dealings betweene the two Seminaries, to be sure of store for maintenance of their matter.

These men thus made Præsts, are appointed yearely by their Superiours, so many of them as shall be thought conuenient, to be sent into England, to make preparation for the Popes former intent. They haue their charge deliuered them, how warie and circumspect, how faithfull and dilligent they must be, in execution of so great a cause: they are pardoned for so many dayes as they cannot say Masse, by reason of the daunger here in England, and therefore they may let their Crownes alone vnshauen, where if they stayed there, they must be shaven duely euery weeke. But, if when they are here, in such a mans house where they may say Masse: they do not dayly do it, then they sinne mortally, and for want

Præsts yearely appointed, and sent for England.

want of some other Priest to absolue him, he writes downe all such sinnes as he dayly committeth, till he may attaine vnto confession. But neuertheless, himselfe hath authoritie to reconcile, confesse and absolue, so many of her Maiesties Subiects as he can win from their obedience.

The Popes Merchandise, that his Commissioners bring with them into England.

Then with them they bring Agnus Deis, hallowed Grana, and Beades, sanctified Images, holy Girdles come from S. Peeters Chayre, Crosses and Medalles, and a number of such paltryes.

The Agnus Dei, is included within a case made fit for the purpose, and the vertue of it is, that the Deuill dare not come nere him, so long as he hath it about him, nor any sprights, or euill motions may attempt to fraye him: for that say they (most trayterously and blasphemously) he hath the very Lambe of God about him, which is the stincking

Agnus

Agnus Dei, made of Wax, chrisme, spittle, salte, Oyle, and such trumperies, whereof I haue seene aboundance made in the Popes Pallace, and they be nothing worthe, till he haue sayd a fewe Enchaunting wordes ouer them, where they stād great Chests ful, Sackes and Baskets. Yet they allow no holynesse to the Chest, Basket or Sack, which receiueth as much blessing as they.

It were too tedious to discourse heere, the manner and order of all these bables: wherefore I referre you to a booke, which by the grace of God shall come forth shortly, intituled, The English Romaine life.

Wherein, our Englishmen, and their order of life, shall be truely and not maliciously reported: with so many of their Popish knaueries discouered, as I know will moue some bothe to laugh and lament.

To laugh, in that their dealinges are so ridiculous and foolishe: and to lament, in that they wyll be gouerned by so vaine imaginations.

Their own confession, howe they behaue them selues, when they come into England.

When they are thus arriued in Englande, they dispearce them selues into such places, where they thinke them selues to be surest: some in one place, some in an other.

And disguising them selues lyke Gentlemen, Seruingmen, or what Apparell they maye fynde mætest for them: they haue accesse to many and sundrie places, where hauing reconciled some, theyr frændes must lykewise be of the same stampe, and so, what from Father to Sonne, Husband and Wife, Kinsmen and acquaintance, a number are seduced & brought into theyr detestable dealinges.

For, after they haue gotten any lyttle grounde within them to

builde vppon, then do they laye vnto them, what a generall bloudy daye is toward England, that the Pope & other forraine Princes haue fullye determined to ouer runne the Realme: then better it were for you (say they) to yéelde your selues willingly, then to sée so horrible a slaughter, bothe of your Princesse, and all that dare presume to take her parte. Your selues, yea, and your frends shall abyde the same harde iudgement, except you ioyne with vs in this action. Thus through terrifying, and a thousande Traiterous fetches they haue: one frend bringeth an other, and one Kinsman an other: so that, as they them selues wyll make theyr boast, in shorte tyme they doubte not to haue the moste parte of all Englãd, yea, and farder they presume, that her Maiestie thinking her selfe in most safetie, shall then be soonest of all deceyued.

These

Maister Campion coulloreth their comming ouer, affirming it was for the saueguard of soules.

These are the men that make themselues so sound and substantiall, that they are as true Subiectes to her Maiestie, as the best of vs. Yea, sayth Maister Campion, neuer shall you proue this; that we came ouer, eyther for this intent or purpose: but onelie for the sauing of soules, which mere loue and conscience compelled vs to dw, for that we dyd pittie the miserable estate of our Countrey.

But where are your proues, (sayeth hee) these are but quirkes by the way, our lynes I perceyue standeth vppon pointes of Rethoriques, you haue showen vs the Antecedent, nowe let vs haue the Ergo.

With this continuall course of boldnesse and impudencie, Maister Campion and his fellowes would graunt nothing, but stiflie denied euerie cause: and Maister Campion, he toke it for a custom, to wrest euerie thing as pleased him,

him, saying: That ỹ Iewrie were not men learned, & therefore causes of conscience ought to be committed to them, neither was that barre appointed to define on causes of conscience: wherefore, all that you do (sayeth he) is but to bring vs into odium with ỹ Iewrie, After this order he deluded ỹ people, appealing styll on the deuoutnesse of his cõscience: because he sawe the matter brought to the verie pushe, that would generallie convicte them all, for the witnesses were produced and sworne Hartes confession, and their owne writinges before them, so that they would remoue them from theyr ordinarie illusions.

(when he had no other shift, he fell into these words.

George Elliot, one of the ordinarie Yeomen of her Maiesties Chãber, vpon his oath gaue forth in euidence, as followeth. That hee, lyuing hère in Englande, among certayne of that Secte, fell in acquayntaunce with one

Payne

Payne a Preest: who gaue him to vnderstand, of a horrible Treason intended against her Maiestie and the State, which he dyd expecte shortly to happen, the order, howe and after what manner, in breefe is thus. That there should be leuyed a certaine company of Armed men, which on a suddayne should enterprise a moste monstrous attempt: a certaine cõpany of these armed men, should be prepared against her Maiesty, as many against my L. of L. as many against my L. T. as many against S. F. W. and diuers other, whose names he doth not well remember. The deathes of these Noble Personages shoulde be presentlie fulfilled, and her Maiestie vsed in such sorte, as modestie nor duetie wyll suffer mee to rehearse: but this shoulde be the generall crie cuerie where, Queene Marie, Queene Marie. It was also appointed and agreede vpon, who

Meaning the Queene of Scots.

should

shoulde haue this man of Honours rowme, and who shoulde haue that Office: euerie thing was determined, there wanted nothing but the comming ouer, of such Priests and other, as were long loked for.

Upon this report, this aforenamed George Elliot, toke occasion to question with this Payne, how they could finde in their hearts to attempt an act of so great and horrible cruelties, considering howe highe an offence it shoulde be to God, beside, great daunger might aryse thereby. Whereto Payne made aunswere, that the killing her Maiestie was no offence to God, nor the vttermost cruelties they coulde vse to her, or any that toke her parte: but that they might as lawfully do it, as to a brute Beast, and him selfe would be one of the formost in the executing this vilainous and most traiterous action.

A most traiterous and villainous aunswere: of euerie true Subiect, to be read with reuerence of the person.

By

No iote of theyr good will wanted, if God did not as he dayly doth, preuent their purposes.

By this you may perceiue, that the death of her Maiestie, and ouerthrowe of this Realme, was thoroughlye agréede vpon, and fully determined: there wanted nothing but opportunity, for Práctises bothe then and since, came ouer continually, to farther it, so much as in them laye.

Now that you may be perfectly resolued, that this was a generall determination of our Englishmen, dispersed beyond the Seas, that this bloody slaughter and great day, as they called it themselues, was especially prouided for, and that bothe Campion, and the rest of his Complices, came all onely ouer for this intent: marke this which I shall now deliuer vnto you, wherein you shall perceiue the full issue of the matter.

At what time, I my selfe went ouer, accompanyed with one

one Thomas Nowell, whom I left at Roome, vowed to be a Prieste, and so remayne there among them: when we came to Amiens in Fraunce, wee founde an olde English Prieste, lying there, named Maister Woodwarde, of whom I could repoꝛte more then I will do at this present, becauſe I will declare things more at large in my other Booke.

This Prieſt, hauing my fellowe and me alone in his Chamber, began to open to vs the imminent daunger towardes our Countrey of England: which he feared would bee vtterlye waſted and ſpoyled ere long, yea, her Maieſtie, and all that durſt take vpon them to defend her.

This Prieſt was the firſt, that euer I heard to name the treaſon.

For (quoth he) the Popes holyneſſe oweth them a payment, which ere long they ſhall feele, and that ſurelie.

And

And trust me (quoth he) this is the happiest déede that euer you did in all your life, to come from thence, leauing them to the terrible iudgement which is towards them, and I would your parents and frends were héere with you, not to endure that grieuous extremitie. As for your twaine, the best counsell that I can giue you, is to enter into Priesthood, and so you may be able to benefit your Countrey an other day: because it is to be doubted, that there will be great want of men of the Church there.

If you can conforme your selues to enter into this holy and blessed kinde of life: I will direct you not farre hence, to a place called Rheimes, where you shall be entertained, among a godly number of our owne Countreymen, who liue there onely for this purpose.

In my other Booke, you shall vnderstand more.

We made promise to do as he had

had willed vs, but we deceiued his expectation: as because the matter is not incident to this place, I leaue to be discouered in my other Booke.

At Paris we heard the verye same matter of daunger to be toward England and her Maiestie: the Englishmen there, discoursed it, euen as we had heard by the Priest at *Amiens*.

The Englishmen at Paris, rehearsed the same matter that the Priest had donne.

At Lions, we vnderstood heer of againe, reported by one of them now condemned, named Henrie Orton, Gent, he sayd that her Maiestie was no lawfull Queene, but an vsurper, and that as Iezabell was serued: euen so should she ere long be vsed, when the theese matter went forwarde in England. And to his companion he sayde, that he vnderstood there were Priests appointed for England, and because he saiwe that I gaue out some crosse words, of misliking that he had

Henrie Orton, lying in the house of one Master Deacon, gaue foorth notice of the former matter.

sayd: he set his Boye to picke quarrels with me, to the end, that if I would haue quarrelled againe, he might haue done me some mischéefe by the way, for he liked euery bodyes company better thine mine.

Yet when I iustified this to his face at the Barre: he would not know me, but desired my Lorde to examine me where I knewe him. Then vpon my opening of time, place, and other tokens, he began to deny all, that it was in no point true which I had sayd.

The cõmon and generall speeches in the Seminarie at Roome. agreed with all that wee heard by the way.

When I came to Roome, I was allowed the Popes Scholler, and liued there in the Seminarie among them: if I should reporte all that I heard, it were more then modestie would suffer, wherefore I am constrayned to let it passe. But they that haue béene héere conuicted, if they would confesse and agrée to the

trueth:

trueth: themselues would say, that I repoꝛte nothing but theyꝛ owne woꝛdes: because some of them spake them, other some were pꝛesent by when they were spoken, greatly triumphing and reioycing: and not one of them, but are very well acquainted with them, and a number of such like Trayterous speeches.

At what time God stroke me with sicknesse there, and they as was their dayly wunt, would come to visit me, some of them lying in the Chamber with me: they would sit downe on my Beds syde, and other some on Stooles by, when as they would enter into such hoꝛrible speeches against theyꝛ Pꝛince and Countrey: as at every remembꝛaunce, my heart doth bleede to thinke vpon them.

Quoth one of them, there is a Rod in pꝛouiding, that shall rouse that pꝛesumptuous Iezabell

Their only delight to sit and raple against her Maiestie, and her honorable Counsell, to whom they giue such names, as modestie will not suffer me to repeate.

(meaning our moste Gratious Princesse) out of her vsurped authoritie, which she hath so long time held, to our no little greefe, and then loke how Iezabell was serued: euen so shall she be, yea, worse if worse may be: oh moste traiterous words, yet there passing euery mans mouthe with great laughter and ioy.

Quoth an other to me, you may be happy, if God take you out of this world heere: then shall you neuer see the bloody ruine of your owne Countrye, which will be shortlye, and sooner then some of them lokes for: wherefore, if you haue any freendes in England, which you doubt to be fallen from the faithe, and take parte in that abhominable Religion: send to them so sone as you can, that they may goe to some of our Priests, there labouring about the cheefe cause, to be reconciled by them, and so to conforme

their

their liues a new.

And then they will deliuer them certayne Grana Benedicta, that is appointed by the Popes holinesse for them, or els the watch word Iesus Maria: for beeing founde without these two, they will be destroyed, as all the rest shall be, that are not so prouided. Now they meane to deale surelie, because they haue sundry wayes attempted, yet still haue beene deceiued, and therefore they haue appoynted a great daye, when as the generall hauocke shall be made throwe all England.

Tokens appointed to passe among them, when this great day shall come, which they hope for.

Robert Parsons, commonly called among them Father Parsons Iesuit, at what time Pater Alfonsus, Rector of the Seminarie, was so stroken with sicknesse, that he could not be conuersaunt among the Schollers as was his wunt, but inclined to such meanes, as might soonest

After what manner, Father Parsons vsed to teach and instruct the Scholers (while he was in office.

restore his health: this aforesayd Robert Parsons, by consent of their Generall, was appoynted our Rector, till father Alfonsus was well againe.

In the time of this his office, it was his often vse to haue vs all assembled together, and then he would come and sit downe in a Chayre in the middest: when he would open vnto vs, in what miserable and lamentable estate our Countrie of England stood, which (quoth he) I bemone with a bleeding heart, and would to God my death might restore it according as it should be.

They remember not their owne gouernemēt that call this so bloody and cruell, for they say, that then they did nothing but good deedes.

You see what a bloody and tyrannicall Princesse hath gotten the Sworde in hande, wherewith shee striketh in such vnmercifull sorte: that if any of our Priests bee taken, which are sent to win our deere Countreymen from her abhominable

ble and hereticall religion: they are presently martired, and intreated more like Dogges then Christians.

Yet let not your faythes fayle for all theyr torments, but be you constant and vnremoueable, for the day will come, when shee her selfe shall taste of the same sauce: and then blood shall be payde with blood, and all that is now wrong, shall (to your owne mindes) bee made right.

In the meane while, pray for that gracious and thrise blessed Quéene, who though she be now held downe by that Iezabels oppression: shall ere long vndoubtedly be the glad Mother of our ioye, and though shee bee kept from that which is her right: she shall haue it, when the proudest of them, shall be of two weake power to defend themselues.

Meaning the Queene of Scots, whom the Pope hath vowed to restore againe.

The ouerthrowe of Englande, was dayly talked of.

It is not for me to rehearse the wordes, that he hath vsed, to encourage them in their obedience to the Pope, and beside, what he hath sayde to me, when as I came to confession to him: but this I giue you to vnderstande, that the cheefe cause was neuer forgotten, the great daye was kepte in remembraunce, and supposed long ere this to haue taken effecte, if thinges had fallen out to their expectation.

The Schollers themselues, would enterprise the death of her Maiestie, & the Lords of her Councell.

I omit heere to rippe vp, the innumerable trayterous speeches vsed among the Schollers themselues, whereto they are imboldened by these and such lyke perswaders, whereof the Pope hath good store.

What trayterous causes they dare take vppon them, to fulfyll themselues by their owne hands, vpon her Maiesties moste royall person, as also the Lordes of her honourable Councell, But be-

cause

cause they shall not report, that in concealing theyr speeches (which for the odious and abhominable tearmes I ought to vse) I am not therefore able to charge them with any: I will (my humilitie and duety to her Maiestie, and the honorable Personages cõsidered) reueale ẏ words of one or two of them, which although it be most horrible and trayterous, yet is it the simplest that I heard vsed among them.

It chaunced, that one daye I walked with two or three of the Schollers, to a place without Roome, called Petro Montorium, where (as they say) Saint Peeter was martyred: and by the way as we went, we fell in our accustomed talke, about the proceeding of matters in Englande. Among which talke, they entred into appointment & determination with them selues, if all other thinges fayled, as they had good hope they would

By this, which is the simplest of all theyr trayterous intentes: iudge howe horrible the other be.

woulde not: what eche of them woulde dw, to accomplishe the Popes long desire.

Quoth one of them, whyle two or thrée persons be a liue, we may stande in doubte of our matter in England.

Who be they (quoth I) héere I must craue pardon, for that I maye not with modestie, name these men of Honour, according as they dyd and dw: but these they were, my L.K. then lyuing, my L. T. whome they called plaine C. and S. F.W.

Dh (quoth he) had I the hearts of these in my Purse, and theyr heades in the Popes holynesse handes: I would not doubt but ere long, wée should all merilie iourney homewarde. Nay trust me (quoth an other of them) if you woulde so faine haue theyr thrée harts and heads héere: then let me ad to the fowrth, and thē take the whole messe together. I should

call

call her Quéene of Englãd (quoth héé) but I wyll not, for that I knowe shée is but an Vsurper, and kéepeth that good Quéene of Scottes from her lawfull Seate: for whome our holie Father hath so well prouided, as wee are credibliie infourmed, that shée shall be sette vp againe ere long, or it shall coste the best blood in England. Reade with reuerence and regarde.

Howe saye you to her? had we but her head héere, we would not doubte but in short tyme to bring the prowdest of the other, whether they would or no.

My frendes (quoth the thyrd) this is the least matter of a hundred, and I durst wadge my lyfe, to bring it to passe of my selfe.

You knowe that our frendes in Englande wyll not sée vs to want any money: if then I haue money good store, let me alone to bring this matter artificiallie to passe.

I

Beholde heere the deuises these Traytours haue, against theyr Princesse & naturall Countrey.

I would (quoth hee) make my selfe verie gorgeous and sumptuous apparell, and kéepe two or thrée men to wayte on mes as I walke thorowe the stréetes: then would I goe to the Court euerie daye, for that I haue some good acquaintaunce there, beside, béeing so braue and gallaunt, I should be a companion for euery one, so that in theyr companies I might goe into euery place of the Court, and be in the presence of the Quéene euerie day.

Then woulde I fayne to giue some gifte vnto her, and so on a suddaine giue her such a gifte, as should dispatche her for euer styrring more.

Oh villainous wordes, able to make a flintie heart to gush forth aboundaunce of teares, to thinke that such a mercifull Princesse, should haue so mercilesse an enimie, especiallie, that any Subiecte should but imagine such a monstrous

trous crueltie. Then (quoth I vnto him) admitte God dyd suffer you to dw such an horrible dæde, what thinke you would become of you? you could not escape away, but you must perforce suffer the awarde of Lawe.

Tushe (quoth he) what care I for the vttermoste crueltie they would vse to me: I that could accomplishe such a famous thing, would neuer respect Rack, Rope, nor any torment. For this I knowe, that the Popes holynesse, would, in the remembraunce of me, both giue forth Indulgences, and a notable benediction: which should be called after my name, as the benediction for the Quéene of Scotres is, and those that were giuen for Scukely, the Bishoppe of Corke, Doctour Allen, and diuers other. Then when any shall haue of my Grana, Crosses, Medalles, and Beades, they wyll say: these were blessed for such a one, that dyd

He respecteth more the abhominable trumperies of the Pope, then eyther the safegarde of his soule, or wealth of his Princesse and Country.

dyd bring to passe in Englande, what coulde not be done in many yéeres before, & then my Beades shall be prayed vpon more then any other.

Beside, my Indulgences should be Plenaria for euer, I shoulde haue remission of all my sinnes, Masses continually sayd for me, & all my Coũtrey and freends haue lybertie of theyr conscience: then what is hee that woulde not aduenture the extreamest hazard of his lyfe, to gayne such a heauenly and blessed reward?

I perceyue (quoth he to mee) you haue but a slender stayo of your Faith, that would feare to doo such a good déede for your Coũtrey: where through, your fame would be registred for euer, bothe in our Martirilogium, as diuers of our Countrey are, and also through the whole world.

It is not possible for vs to imagine so yll, as they doo daily report.

A great deale more talke they had, so trayterous and horrible: that

that no godlie and vertuous minded, can suffer to heare it.

So when wee came to the Seminarie againe, because I had beene there but a whyle, the same partie brought me theyr Martirilogium: wherein hee read to me the execution of the two Nortons, the death of Doctour Storie, and the Martyrdome of Iohn Felton, and other, altogeather Imprinted in a great Booke of theyr Sayntes and Martyrs.

The least report of these traytours, which they had there Canonized for Martyres of theyr Churche, contayned seuen or eyght sheetes in Folio, printed of a verie small Letter: but in no poynt true, because I knewe my selfe the contrarie, for that before I went ouer, I sawe the execution of them all.

There

There were diuers other of their Martirs, the discourses of their liues and deathes reserued there to be imprinted in the same Booke: as of Barlowe, Madder, Wilkinson, the Jaylor of Yorke, Sherwood and Nelson, sometime Sexton of the English Church in Roome, all these executed at Tiborne for high Treason, and there estæmed for their Martires.

William Filbie, at the Barre would chalẽge me, that there was no such Booke there: when I am sure, not one of the other will attempt to deny it, if they should, they be hære in the Cittie that are able to disprooue them.

A number of such like traytorous spæches and practises, which on my owne knowledge I am able to report, but to auoyde tediousnes, as also not to offend any chaste and discrëete minde, I let them passe in silence, desiring pardon for that which I haue alrea-

dy

die set downe. And now you may perceyue, what affection these fellowes, affo3de they3 lawfull Quéene and Countrey: well is he that can imagine most against her Maiestie, and highlie is he estée-med that beareth the most trayte-rous hart to her.

Yet Maister Campion, and the rest of his fellowes, they pleade ignorance in all these causes, they bolster vp one another with large protestations, rayling wo3des, and subtyll surmises: affy3ming that they were not sent hyther fo3 any such intent, which is as vn-true, as we knowe it fo3 trueth, that the Lo3d God lyueth in Hea-uen.

Maister Campion no3 his fel-lowes, wyll graunt to any thing: but rayle & vse bolde speeches, whereby their guiltie consciences were discouered.

Fo3 this I am able to saye my selfe, that both then and at diuers other tymes, it was whispered among them in the Seminarie: that shortlie there shoulde bée Préestes appointed fo3 England, to winne the people against the

appoynted tyme, when as a great Armie shoulde be ready to ioyne with them: and Maister Campion, who was then at Praga in Bohemia, hee was spoken off amongst them all, to be a rare and singuler fellowe, and therefore generallie was taken for a meete man, to bee sent about such a Message, so that they iudged that he should be sent for, to be a chiefe man in this matter.

Maister Campion couereth their traiterous intents, vnder the sauing of Soules.

Well (sayth Maister Campion) it maye be they had such an oppinion of me, which in my selfe I finde not to be deserued, and it maye be that I was appointed to be sent into Englande, according as those other Priestes were, for the sauing of Soules, and benefite of my Countreye: must it followe then, that wee are sent to practise the death of the Queene, and to seeke the ruine of

of our Countrey?

Alas, this is a harde case, and I desyre you of the Jewrie, to marke it, for these are but shadowes without any substaunce.

This you are to note, that we which enter into that blessed societie of the Iesuites: we dw, as it were, forsake the worlde, vowing our selues to chastitie, and sinceritie of conscience, to obeye our Superiours, and to be ready to goe whether they shall appoint vs. A holy kinde of life, were it not for the B.

If they send vs to the Indiaes, or to any such places, where the people haue not the true Catholique Faith: we are bound by duetie in Conscience, to goe whether they appoint vs.

And shall it then be sayde, that wee come for the destruction of the Prince and Countreye, where we settle our selues? Alas, that were a harde case,

Note heere the perfect Image of hypocrisie.

for Christian charitie wylleth vs to comfort one an other, and if we can, to gette the Shæpe into the Folde, which hath long runne a straye. And when we heare confession, we do not perswade them to any disobedience, for that is against the nature of Confession: God forbyd that wee should once thinke any such thing.

Beholde the subtyll shifts, that he found out still to flie vnto, yea, though the manifest dispowse laye before them, yet would he finde some cauill or other: for not onely the euidence of their generall determination beyonde the Seas, was showen them, but also the trayterous Articles were there read vnto them, which Iohn Hart had copyed out for Doctour Allen (concerning the procéding of these trayterous causes, and for which hee went purposelie to Roome to confer with the Pope about) and subscribed vnto, that they

Why manifest proofes of their Treasons were layde before them: they would in no wyse graūt their guiltinesse.

they were certayne and true: as also theyr owne confessions and writings were layde open before them, approuing them notablie guiltie of the matters afore-sayde.

Charles Sled, who sometyme serued Maister Doctour Moorton in Roome, in whose house there was many matters determyned, bothe by Doctor Allen when hee came to Roome, and diuers other Doctours lyuinge there in the Cittie, as also diuers of the Seminarie: he lykewise vnderstoode of the prouision for the great daye, that it was generallie spoken of among the Englishe men, and to be more certayne, he kepte a Journall or Booke of theyr daylie dealinges, noting the daye, tyme, place, and personnes, present at theyr secrete conferences, and verie much matter hath he iustified against them.

One Maiſter Cradocke a Merchaunt, when hée was in Roome, hée vnderſtoode the aforeſayde determination, and howe that Doctour Shelley, the Engliſhe Priour, who is a Knight of the Rhodes, for that hée ſomewhat ſpake againſt ſuch crueltie, to bée vſed to his Natiue Countrey: was ſomewhat miſlyked of him ſelfe, and had almoſte béene turned out of his office.

And this aforeſayde Maiſter Cradocke, béeing in Priſonne there, for the ſpace of twentie Monethes and more: it was ſayde to him, that he might accoumpt himſelfe bleſſed of God, that hee was there, becauſe hee ſhoulde not ſée the gréeuous ruine of his natiue Countrey.

Conſider euery matter and then iudge howe

He that hath but halfe an eye, maye ſée howe theſe matters concorde and agrée togeather, and noting

noting euerie thing as it lyeth, may plainly sée their horrible and trayterous deuises.

they concord and agree together.

And farder, there was a lyttle Booke in Latine, which they them selues brought ouer with them, it was there openly read vnto them: wherein was certayne rules and orders prescribed, howe they should behaue them selues héere in Englande, and howe if they were demaunded of any thing, they shoulde make aunswere indyrectlie: or to take the worde it selfe, according as it is mentioned in the Booke, they must aunswere Sophisticæ, whereby is meant as thus.

A Booke which they vse as their instruction, howe to aunswere to euerie question Sophistically.

If they be examined, as concerning their allegeaunce to her

Maiestie: they wyll make theyr aunswere after this manner. Shée is our lawfull Soueraigne Lady and Quéene, and we dw obey her.

But then obiect vnto them: wil you obeye her, notwithstanding the Popes excommunication, or any thing that he commaundeth to the contrarie.

To dw their ductie is a waighty burden to their consciẽces, and therefore they abyde in theyr obstinacie and blindnesse.

Then will they aunswere: we desire you not to charge our consciences, and that you would not enter so déepe into our consciences, we trust the Pope will not commaund vs any thing against her: and a hundred such like fæuelesse aunsweres they make, neuer agréeing to any certayntie, but holding the Pope in more reuerence then they dw her Maiestie.

For this consideration they carie with them, that if by theyr showe of humilitie, and deuised order of craftye aunsweringe, they

they might moue our Maiestrates to haue a good oppinion of thē, and not to deale so strictly, as lawe and their deseruing dooth worthily merit: then they might with lesse suspect goe about their holy Fathers busines, in that their Sophisticall aunswers, couered so foule an abuse.

And then so many as comes after them, purposely sent about the same affaires, séeing their passage made before them, and béeing Schooled after the same manner: they might withdrawe the harts of a number her Maiesties Subiectes, by such meanes as is before largely expressed, so that destruction should come vpon vs, before we had discouered their treatcherous dealings.

But God be thanked, as all their deuises haue had their deserued successe, this Sophisticall order hath sped a like with them for company: and this let them

ful-

fully assure themselues, that what meanes soeuer they take against their Princesse and Countrey, God will reward them after their owne dealings.

Campion his owne answer, as concerning his allegeaunce to her Maiestie.

To Campion himselfe, the former questions were put forth at the Barre: and this aunswer he made vnto them.

She is my lawfull Soueraigne Lady and Quéene, and I do obey her.

But when he was demaunded, although the Pope did expresly commaund him the contrary: if he would neuertheless faithfully obey her.

Oh then they must not so déeply enter into his conscience, that Barre was not a Barre to define on causes of conscience: that question touched his conscience, wherefore he flatly sayd he might not aunswer it. No, no, he knew full well, that the trayterous affayres he came about, would not allowe

allowe him such a direct aunswer as they loked for, & gladly would haue had, that of a Saule, they might haue made him a Paule. Wherfore his secret and guileful behauiour, made perfect apparaunce of his wicked intent: which hee shaddowed vnder the counterfeit cloke of sauing soules, and reconciling his Countreymē to the Catholique faith.

Hær it cannot be greatly amisse to rehearse vnto you the cause, why this Popē hath tollerated the former Bull, sæing this Sophisticall kinde of aunswering grew chæfely therby. Whē any of these secret messengers, should be sēt about their holy fathers determination, hære in England, to reconcile, shriue & win her Maiesties Subiects to their deuillish intent: if such misaduenture should happen to thē, ỹ their secret dealings came to the eares of Iustice, then they fel into the daunger of lawe,

The cause why this Pope hath tollerated the former Bull of Pius Quintus

wherē-

wherefore, to shaddow their subtiltie, and to prosecute the effect of their message, the Pope thought good to harten them by this Sophisticall addition.

For well we know, and themselues likewise are not ignorant thereof, that beeing examined, if they should denye the Queenes Maiestie, to be their Supreme Princesse and Gouernesse, in all causes: then they fell into condemnation by her lawes.

Againe, if they denyed the authoritie of the Pope, as of force they must needes do, if they will esteeme themselues good subiects, and manifest a duetifull and obedient hart to her Maiestie: then they breake their bowe made to the Pope, and so fall into his curse and condemnation likewise, so that this is certainely appointed them, to cleaue faithfully to the one, and vtterly to forsake the other.

Yet

Yet that they might haue as much fauoure and frendship, as the furtheraunce of such a cause required: this hard clause (beeing well scanned of diuers our English Doctors and other, bothe at Roome and at Rheimes, was through earnest sute, deliuered to diuers of the Cardinalles, who laying theyr heads together, and thoroughly searching the bottome of euery doubt: a tolleration for that strict point was found out, which was ordayned as you haue heard before.

Our English Doctors conferring with the Cardinalles found out the meane for this tolleration.

Then in all the haste the Pope was giuen to vnderstande thereof, who respecting what might be for his benefit, and what might turne to his discommoditie: authorised them this former tolleration, which God be thanked, carryed as slender strength as the rest of his practises hath done.

Yet all this beeing knowne to

to vs, Maister Campion and his fellowes will graunt no knowledge: but pleadeth still theyr deuoute consciences.

An other Booke how to handle all manner of persons to win them to their intent.

An other of their owne Bookes was there read vnto them, wherin was other orders prescribed them, how they should handle a Noble man, how a Gentleman, and how a poore man: which being openly read before them, gaue all there present to vnderstande, howe assuredly they had appointed the course for their Treason.

A number of inuincible proofes passing against them, they came at laste to the point of their comming ouer: how suddainely, how hastily, and all through a generall appoyntement.

Maister Campion sent for frō Praga to goe with

Maister Campion, hee had stayed a longe time at Praga in Bohemia, and on a sudden he was hastily sent for to Roome: by

by his owne confession hee knewe not wherefore, but the message was in suche haste, that he must come thether with all spéede.

other Prestes appointed for England.

When he came to Roome, he stayed there but fiue dayes: in which time, receyuing the summe of their charge, from the Pope, as is their vsuall wunte, and their Father Generall deliuering them what hee hath in office: hee was dispatched from thence with other Prestes, who had their Viaticum from the Popes Treasurie, and were all especyally appoynted for England.

The Prestes are there onely maintained for this purpose, and

These Prestes were sent (as all other are) about the chefe cause, for that none come from thence but onely for that purpose: the estate of the cause before expressed,

it

none come from thence, but about this cause, which procureth them all together guiltie.

it is so manifest, that Campion and his fellowes are guiltie of the matters obiected againste them.

For this you are to remember, that none must staye there without they will be Prestes, when they receiue their Prestehood, they enter into they^r oath, which oath contayneth the sum of the Treason: so that all which come from thence (hauing taken that oath) come about the execution of the Treason, in that, none but they that are especially sent, can haue they^r Viaticum of the Pope, and then he sending them, the case is too euident.

Let not a light iudgement passe ouer a matter of so great respect, let the Popes intent of kæping them there be considered, the great mallice and spight that he beareth her Maiestie and the Realme, and then they^r oath to

execute

execute his commaundementes, all these layde together, discouereth the depthe of theyr tretcherie.

But what aunswereth Maister Campion to this? he confesseth that he was quietlie setled at Praga, and lyttle expected any such hastie sending for, beside, that hée went to Roome, with great spéede, tarrying there no longer then fiue dayes, as is before expressed, and that hée receyued his Viaticum of the Pope, when as hée was dispatched thence with other Préestes, purposelie appointed for England, and that hée came no otherwise then they dyd, nor for any other intent, then for the benefite of Soules, as he styll termed it: but he would not graunt that he came for any treason.

Maister Campion graunteth, he came as the other Préests did to reconcyle and shriue: but he wyll not allowe that he came for any treason.

So that to seduce her Maiesties Subiectes, to perswade them from theyr duetie and obedience,

and to ioyne them selues in such sorte, as their Princesse and Countreye muste be destroyed thereby: this is no Treason in his oppinion, Maister Campion and his fellowes pleaded ignorannce styll, they sawe and would not see, they were so craftilie schooled.

James Bosgraue, his hastie comming from Vilna, when he heard that Priestes were appointed for England.

Iames Bosgraue, he was at Vilna in Polonia, and as he confessed him selfe, he vnderstoode that there was Priestes appointed for Englande: vpon which report he came away from thence in verie great haste.

And in his passage, he mentioned to one in the Shippe, who was sworne, and confessed the same before certayne Justices, that there was such matters toward in Englande, as hath beene before expressed: and therevpon he sought to haue wunne him, if his purpose could haue taken effect.

Maister

Maister Campion seeing this begunne somewhat to touche the quicke, and that in trueth it discouered the dealinges of them all: he taketh vppon him to answere on his behalfe, for that they all reposed them selues on him.

He sayth, that if Bosgraue did heare such newes, that there were Priests appointed for Englande: why shoulde they take holde on so small a cause? Flying reportes are not to bee credited, for albeit he heard such newes, howe knewe he, if they were certaine or no?

Maister Campion frequenteth his accustomed order of subtyll answering.

Againe (quoth hee) the man hath beene longe out of Englande, and hee doth not speake the Englishe perfectlie: it maye bee then, that some worde maye escape him vnawares, whiche you are not to builde vppon, consy-

bering the defecte of the man, for he maye peraduenture speake he knoweth not what.

And where you say, that such a one hath auouched before certaine Iustices, that he vsed such and such wordes to him: where is the man, we are not to credite a written Paper, what knowe we if it be true or no: let vs heare him selfe say so, and then we wyll beléeue it.

Traytours wyll neuer beléeue any trueth, especialle, if it touch them selues.

See what a number of shyftes he had continuallie, to waste the the tyme, and all to no purpose: the mans owne confession was there, whereto him selfe had subscribed, and fower or fiue Iustices sette theyr handes to it, for the certayntie thereof, yet this was not sufficient to aunswere them.

Robert Iohnson, his comming from

Robert Iohnson, he was lykewise at Auinion in Fraunce, from whence hee came also in verie great haste, vppon the report he had

had heard, of Prestes that were appointed for England. Auinion in Fraunce.

Nowe there is an other thing to be considered, that these men, setled where they were, by their owne confession they muste not departe from thence, without they be appointed by their Superiours: then it is easie to be aunswered, that they came by their Superiours appoyntment at this present, and as the generall determination was, so they came all, for one cause and intent.

Edwarde Bishton, hee beeing heere in Englande, wrote a Letter to Richardson a Preest, and who is lykewise condempned amongste them: which Letter was there openlye read to his face. Edwarde Bishtons Letter, to Richardson one of the condemned.

Now there were foure Goldsmithes of his occupation latelie come ouer, who in deede were

Priestes, and howe all thinges went successiuelie forewarde.

Maister Campions Letter to Maister Pownde in the Tower.

And Maister Campion, beeing in the Tower, wrote a Letter to Maister Pownde there lykewise, wherein he gaue him to vnderstande, that he was verie sorie, that through his frayltie he had bewrayed those, at whose houses he had beene so frendlie entertayned: wherefore he asked God hartilie forgiuenesse, and them all whome he had so highlie offended.

Maister Campion was resolute in the cheefe matter.

But (sayeth he) as for the cheefe matter, that is as yet vnreuealed: and come Racke, come Rope, neuer shall that be discouered.

A number of matters more were brought against them, which to rehearse, woulde require a farre more large discourse: but to be breefe, in the ende this was the full and cer-

certayne issue.

That these men, when they were beyonde the Seas, the generall agrëment and determinatiõ amongst them: was to worke the death of our moste gratious Princesse, to destroye her Dominion, and to erecte suche as pleased them, when this aforesayde great daye should take effect.

And that theyr comming ouer, was to seduce her lowing Subiectes, to winne their obedient heartes from her: so that they should be in a readinesse to ioyne with a forraine power, and so they shoulde lykewise be destroyers of theyr Princesse and Countrey. And that in the meane whyle, they themselues sought to accomplishe her Maiesties death, so muche as in them laye.

This was manifestly prowed, by verie large and ample evi-

dence, credible witnesses, and their owne confessions and writinges: whereon the Iewrie hauing wisely and discrætlie ponderred, and searched and sæn into the depth of euerie cause, worthilie and deseruedlie gaue them vp all guiltie, of the Treasons whereof they were endighted and arraigned.

Which bæing done, after a godlie and comfortable exhortation, perswading them patientlie to suffer, & abide the death for them appointed, and to be hartilie sorie for their grævous and hainous offences: the sentence of death was pronounced on them.

That they should depart to the places from whence they came, and from thence to be drawne on Hurdles to the place of execution, where they should be hanged tyll they were halfe dead, then to be cutte downe, their privie members to be cutte off, and their entrailes

entrayles taken forth, and to be burned in the fire before their eyes: then their heads to be cut off, their bodies parted into foure quarters, to be disposed at her Maiesties pleasure, and the Lord God to receiue their soules to his mercie.

Afterwarde they were conuayed from thence with Boates, to a place of landing for them appointed, from whence they were conducted to the Tower of London, diuers of them giuing forth sundry wicked and dishonest speeches: as Thomas Cotehan, seeing so many people to beholde them, desired that fyre and Brimstone might fall from Heauen, to destroy bothe the Citty, and all that were in it: with diuers other wicked words, which for modesties sake I omit heere to rehearse, desiring God in mercy to remember them all, and to forgiue their soules, their bodyes misdeedes.

On

ON the nert day, beeing Tuesday, and the xxj. of Nouember, there was brought to the sayde high Barre these persons following. Iohn Hart, Thomas Foord, William Filbie, Lawrance Richardson, Iohn Shert, Alexander Brian, and Iohn Collington.

A very holy thing, but very meete for his deuotion,

Alexander Brian, he had shauen his Crowne himselfe, and made him a Crosse of a peece of a trencher, which he held in his hand openly and prayed to: which whē he was rebuked for, he boldly and stoutely made aunswer. That his Crowne was of his owne shauing, and he had good hope to do it againe.

In breefe, they were all endited on the selfe same treasons as the other were the day before, and Iohn Hart, his trayterous Sermon which he made at Rheimes against her Maiestie, auouched to his face: their owne writings and confessions, with substantiall witnesse

neſſe proouced againſt them: ſo that they were founde guiltie of the treaſons, as the other were before them, except Iohn Collington, he was quit of the former high Treaſon by the Iewrie.

Thus in breefe I haue certified you, of the Treaſons which Campion and his confederates, conſpired and practiſed againſt her Maieſtie and the Realme, howe they were manifeſtly conuicted of euery cauſe, and notably approoued guiltie, notwithſtanding all theyr cullored ſurmiſes. I beſeech God long to preſerue her Maieſtie and this Realme, and all that beare like falſe harts as theſe did, that he will either turne their harts, or cut off their trayterous and deuilliſh deuiſes.

FINIS.

A breefe Diſcourſe, *concerning the deathes* of *Edmund Campion*, Ieſuit, *Raphe Sherwin*, and *Alexander Brian*, Seminarie Preeſtes: Araigned and condemned for high Treaſon, and executed for the ſame, at Tiborne, on Friday, beeing the 1. of December. 1581.

ON Friday, beeing the 1. of December, Edmund Campion Ieſuit, and Raphe Sherwin, and Alexander Brian, Seminarie Prieſtes, beeing condemned for high Treaſon, againſt her Maieſties moſte royall perſon, as alſo for Trayterous practiſes, touching the ſubuerſion of the true and

and vndoubted Religion héere maintained, with the vtter ruine and ouerthrowe of this Realme of England: were drawne from the Towre of London on Hurdles, to the place of execution appointed, béeing garded with such a sufficient company, as might expresse the honour of Iustice the larger in that behalfe.

Béeing come to the place of execution, where diuers of her Maiesties Honorable Counsell, with many honourable Personages, and Gentlemen of worship and good account, beside a multitude of people, not heer to be numbred, attended their cõming: Edmund Campion was firste brought vp into the Cart, where, after the great rumor of so many people somewhat appeased, he began to procéede in his confession.

Firste he began with a phrase or two in Lattin, when sone after hee fell into Englishe as thus.

thus.

I am hære brought as a Spec-tacle, before the face of God, of Angelles and of men, satisfying my selfe to dye, as becommeth a true Christian and Catholique man.

As for the Treasons which haue bene layde to my charge, and I am come hære to suffer for: I desire you all to beare witnesse with me, that thereof I am altogether innocent.

Whereupon, aunswer was made to him by one of the Counsell, that he might not seeme to deny the obiections agaynst him, hauing bene proued so manifestly to his face, bothe by sufficient witnesse and euidence.

Well my Lorde (quothe he) I am a Catholique man and a Prieste, in that faithe haue I liued hytherto, and in that faithe I doo intend to dye, and

and if you esteeme my religion Treason, then of force I must graunt vnto you, as for any other Treason, I will not consent vnto.

Then was hee moued as concerning his Trayterous and haynous offence to the Queenes moste excellent Maiestie: whereto he aunswered: She is my lawfull Princesse and Queene, there somewhat he drew in his words to himselfe, whereby was gathered, that somewhat hee would haue gladly spoken, but the great timeritie and vnstable oppinion of his conscience, wherein he was all the time, euen to the death, would not suffer him to vtter it.

Heere is with iudgement, a deepe point and high matter to be cõsidered, that this man, alwayes directing the course of his life to a vaine glorious imagination, and alwayes couetous to make himselfe famous: at this instant

made

made a perfect discouerie of himselfe.

For beeing somewhat learned, all matters whatsoeuer, as you haue heard before, he bare away with a magesticall countenaunce, the visor of vanitie, aptly fitting the face of onely hipocrisie: what was soonde he would make Sophisticall, what was the infallible trueth of it selfe, he would carry in his own conceit, and delude the people with a pleasant quirk, or some such stuffe, onely to purchase him credit and affection.

And he was not to learne, to set a couragious countenaunce on euery such slight reason: whereby he peruerted many, deceyued more, and was thought suche a Champion, as the Pope neuer had the like.

But nowe beholde the man, whom neyther Racke nor Rope should alter, whose faithe was

such as he boasted inuincible: feare had caught holde on this braue boaster, and terrour entred his thoughtes, whereby was discouered his impudent dissimulations.

Nowe let it with patience bee moued a lyttle, that the outward protestations of this man, urged some there present to teares, not entring into conceyte of his inward hipocrisie: to make a plausible definition of this perillous deceiuer, not by coniecture, but by proofe it shall be thus aunswered.

Edmund Campion, as it is by men of sufficient credit reported, at what tyme he spent his studie hære in Englande, bothe in the Hospital, and also at the vniuersitie of Oxenford: was allwaies addicted to a meruailous suppose in himselfe, of ripe iudgement, prõpt audacitie, & cunning conueyaunce in his Schoole pointes, where-

through

through, he fell into a prowde and vaineglorious iudgement, practising to be eloquent in phrase, and so fine in his quirkes and fantasticall coniectures: that the ignorant he wun by his smoothe deuises, some other affecting his pleasaunt imaginations, he charmed with subtiltie, and choaked with Sophistrie.

The learned, who beheldе his practises and peremptory order of lyfe, pittying his follie, & wishing him a more stayed determination: loathed his manners, yet loued the man, because Christian Charitie wylled them so to dw.

Nowe this glorious Thraso, hauing by his Lybelles made him selfe famous, and vnder shewe and suppose of great learning, (though in dede beeing approued, found verie simple, to the speeches giuen of him) subdued many to affecte him verie much:

when he was taken, he knew it stode him vpon, not to lose the credit opēly he had wun secretly, wherefore in his former ridiculous manner, bothe in Prison, at his Araignement, yea, and at his death, he continued the same in all points, which the foulnes of his Treasons blemished euery way.

Now indéede, as our English nation is bothe lowing and pittifull: so, many séeing the giftes of God, so well bestowed on the man, and by him applyed to so great abuse, through naturall kindnesse bemoned his case, wishing he had not fallen in so traiterous a cause.

This poynt, least some should haue vsed to a wurse coniecture, I thought good in brefe somewhat to manifest.

Then was moued to him againe his Treasons and haynous offences against the Quéenes Maiestie,

Maiestie, which impudentlie he styll denied, séeming to vtter woordes on the behalfe of one Richardson, one likewise of the condempned Traitours, taking vppon his conscience that it was not he: which hath béene prooued to the cõtrarie, for that it is known, howe this Richardson is he, who distributed Campions Libels and Bookes abroade, & when he was put to his oath, whether it was he or no, he refused to sweare on his behalfe.

Pray with them in Englishe, as he was desired, he would not, but sayde his Pater noster in Latin, & desired all those of the householde of Faith, to saye one Credo for him.

Many indirect aunsweres he made, as when he was mooued to aske the Quéene forgiuenesse, and when the Preacher requested him to shewe some signe of a penitent sinner, when shortlie he replyed:

You and I, we are not of one Religion. After a fewe silent prayers to him selfe, the Carte was drawen away, and he committed to the mercie of God. There he hanged tyll he was dead, when beeing cut downe, he was bowelled and quartered, according as it was appointed by Justice.

Raphe Sherwin seemed a man of better iudgement, more learned, and more obedient, he sayde the Lordes Prayer in English, beleeuing in God that made him, in Christe his sonne that saued him, and in the holie Ghost that sanctified him: and according to the saying of S. Augustin, desired Jesus, that he would be to him Jesus, as much to say, as his Sauiour and Redeemer. He lykewise confessed him selfe a Catholique man, & a Priest, intending to die in that faith. But when the Treasons were moued to him, he lykewise seemed to make deniall thereof.

He

Execution.

He asked the Quéenes Maiestie forgiuenesse, and desired that shée might long liue and raigne ouer vs. Then was read to him the Booke of the aduertisemẽt, which before had bẽn read to Campion, and after a fewe prayers he lykewise ended his lyfe.

Alexander Brian séemed more obstinate and impious, vsing very little signe of repentaunce, and hartie humilitie: he vsed many prayers to him selfe, and spake very little worthy the rehearsall. Justice béeing executed on him, he and Sherwin were quartered, according as Campion had bẽne before them. God graunt that the offences of these, may be a warning to all other.

God saue our Queene *Elizabeth*.

An Admonition, *to all true and faith-* full Subiectes.

YOV HAVE in thys diſcourſe (right courteous) breefelye vnderſtood the horrible and traiterous intent, of *Edmund Campion* and the reſte of his ſecret confederates, howe bothe againſt God and natures lawe, they practiſed and conſpired the death of our moſt graci-

ous

ous and Soueraigne Princesse, as also the ouerthrowe and vtter ruine of their natiue Countery of England: the sum whereof, how deuillish and vnchristian like it was intēded, I leaue to the discreet consideration of euery e true and faythfull Subiect.

Let vs therefore, that professe ourselues the children of light, faithfull Stewards to our heauenly maister, and duetifull Subiectes to her Maiestie, who (by his sacred and Diuine will) is authorised to gouerne vs, remember the odious and haynous offences by these our owne Countrey men committed, and let them remaine as spectacles before our eyes, howe daungerous a thing it

is

is for anye of vs to fall in the like.

For of this wee may be fully assured, that though we kick and spurne against the trueth for a time: hee, who is the Author of all trueth, yea, and the verie trueth himselfe, though hee suffer vs a time to runne in our owne folly, yet at lengthe hee will strike vs so seuerely, that wee shall woorthelye taste the desert of our trespasses, for hee is the onely Auenger, and he will rewarde vs in his Iustice.

Learne wee therefore by theyr example, to abhorre and detest that Antechriste of *Roome*, the auncient aduersarye to Gods trueth,

trueth, to beware how we deale with anie of his wandring ſhauelinges and Meſſengers: for he hath choaked them with his abhominable driftes and deuiſes, and they vowing themſelues his obedient children, are prepared to roote vp looue, dutie and obedience, bothe to God, our Princeſſe and Countrey.

Longe may his Goſpell flooriſh and ſpread heere among vs, and long may her Maieſtie liue in health and quietnes to nouriſhe and mainetaine it: as for her aduerſaryes, God either turne theyr hearts, or ſpeedily cut them off in their owne deuiſes.

To him therefore let vs commend our ſelues, our dealings

lings and thoughts to his will and pleaſure ; ſo ſhall we liue in continuall happineſſe, by her, whom God long preſerue to our comfort and wealth of conſcience.

FINIS. A.Munday.

Imprinted at London for Edwarde VVhite, and are to be ſolde at his ſhop at the little North doore of S.Paules Church, at the ſigne of the Gunne.

trueth, to beware how we deale with anie of his wandring ſhauelinges and Meſſengers: for he hath choaked them with his abhominable driftes and deuiſes, and they vowing themſelues his obedient children, are prepared to roote vp looue, dutie and obedience, bothe to God, our Princeſſe and Countrey.

Longe may his Goſpell flooriſh and ſpread heere among vs, and long may her Maieſtie liue in health and quietnes to nouriſhe and maintaine it: as for her aduerſaryes, God either turne theyr hearts, or ſpeedily cut them off in their owne deuiſes.

To him therefore let vs commend our ſelues, our dealings

lings and thoughts to his will and pleaſure ; ſo ſhall we liue in continuall happineſſe, by her, whom God long preſerue to our comfort and wealth of conſcience.

FINIS. A.Munday.

Imprinted at London for Edwarde VVhite, and are to be ſolde at his ſhop at the little North doore of S.Paules Church, at the ſigne of the Gunne.